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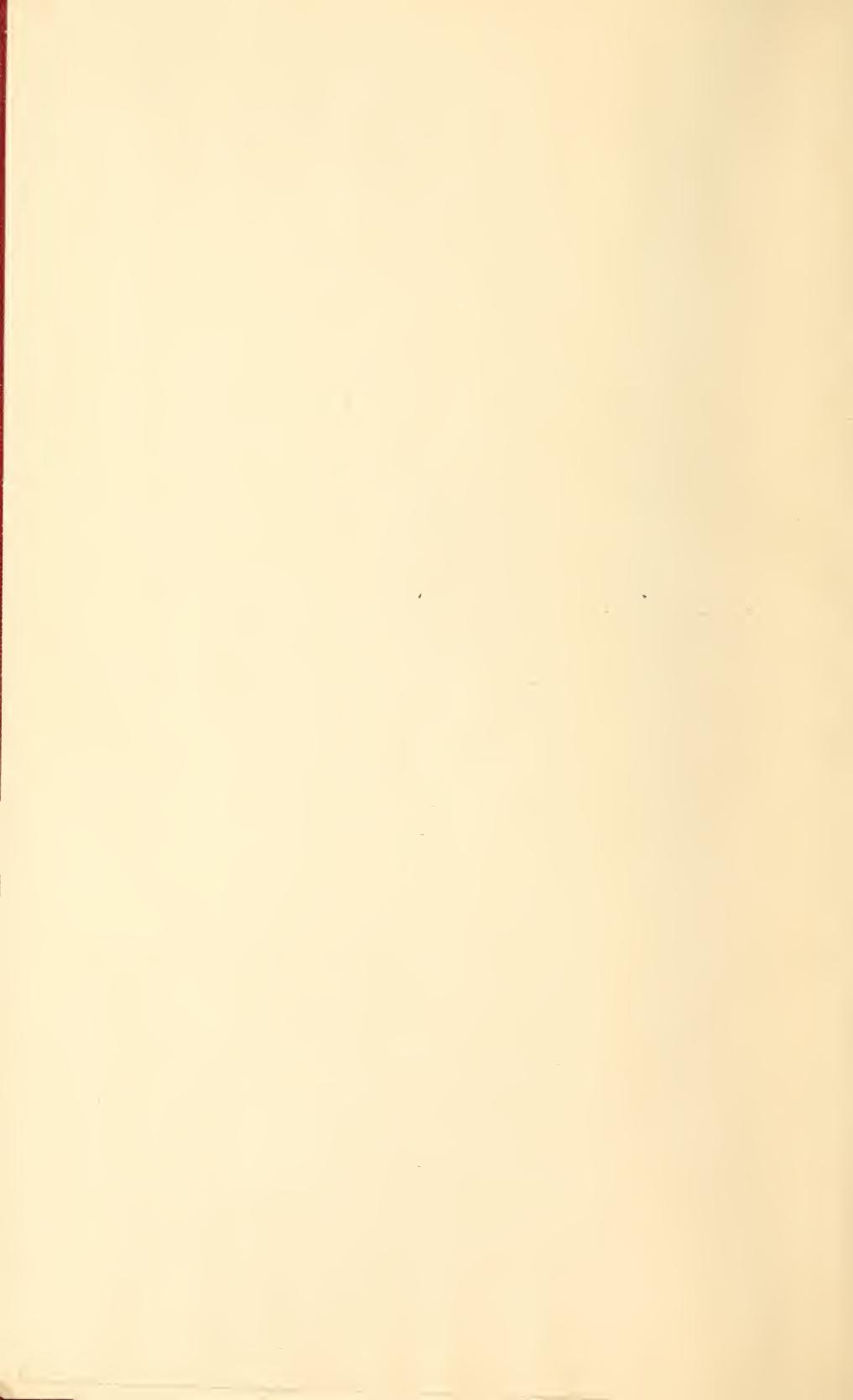
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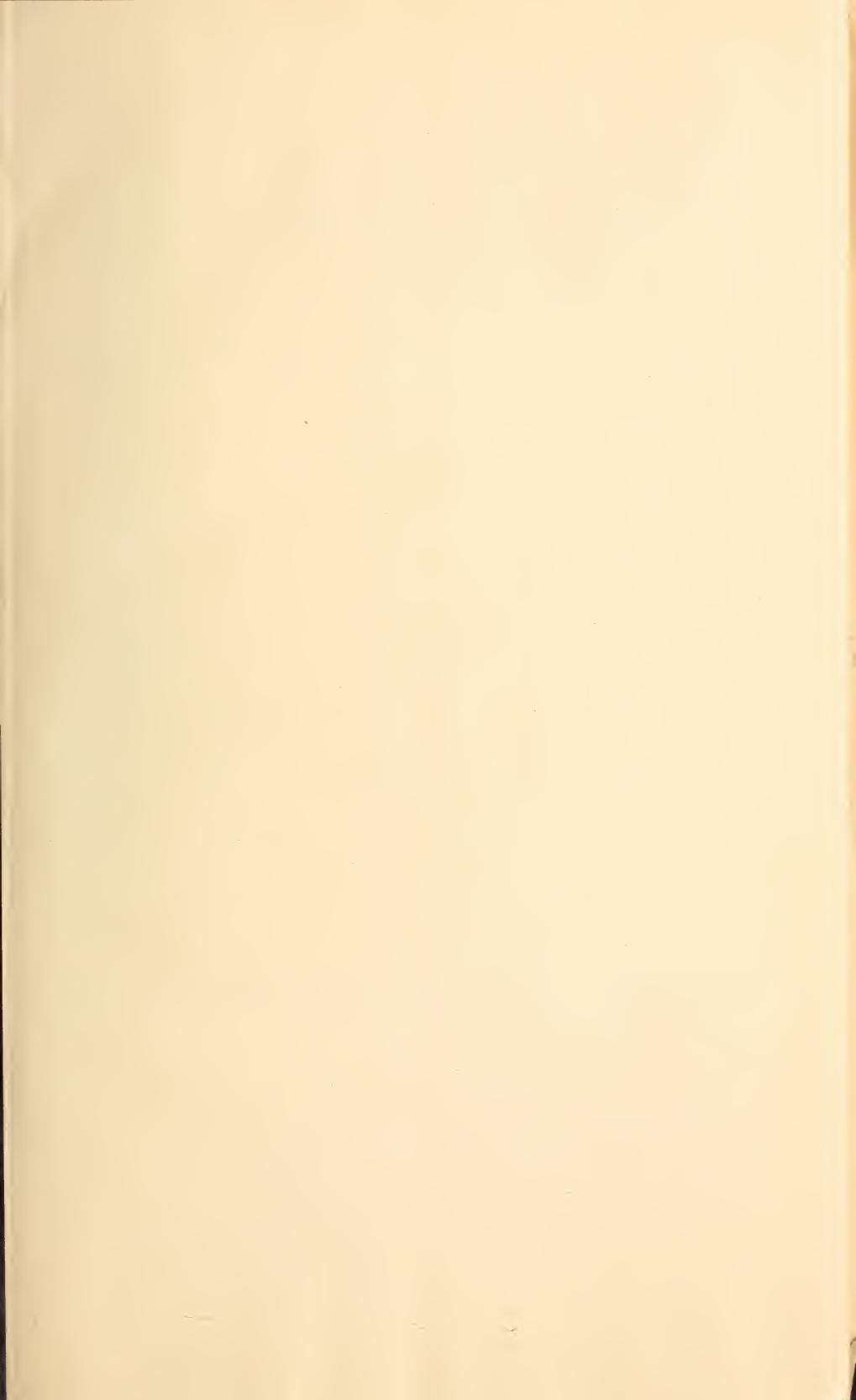


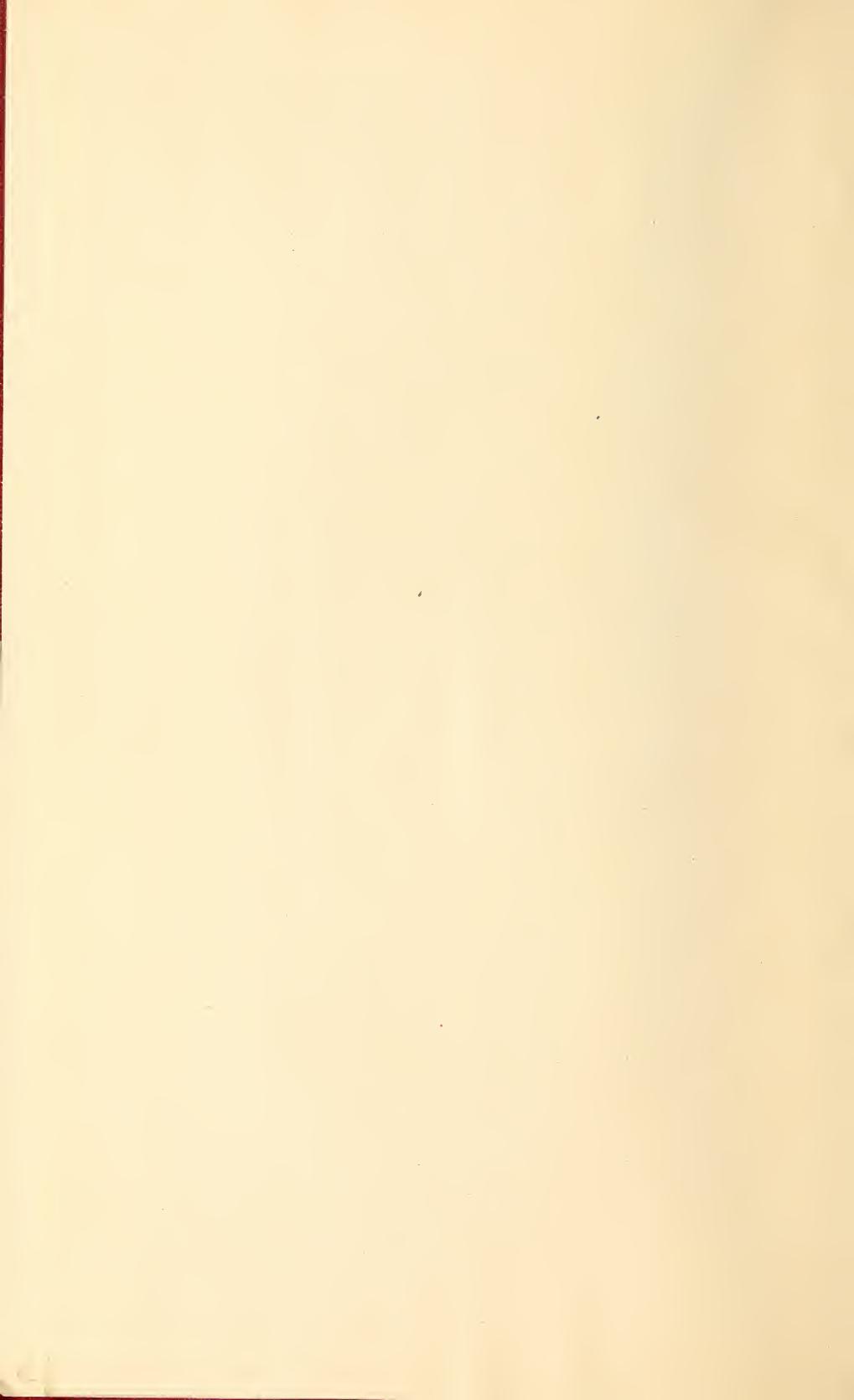
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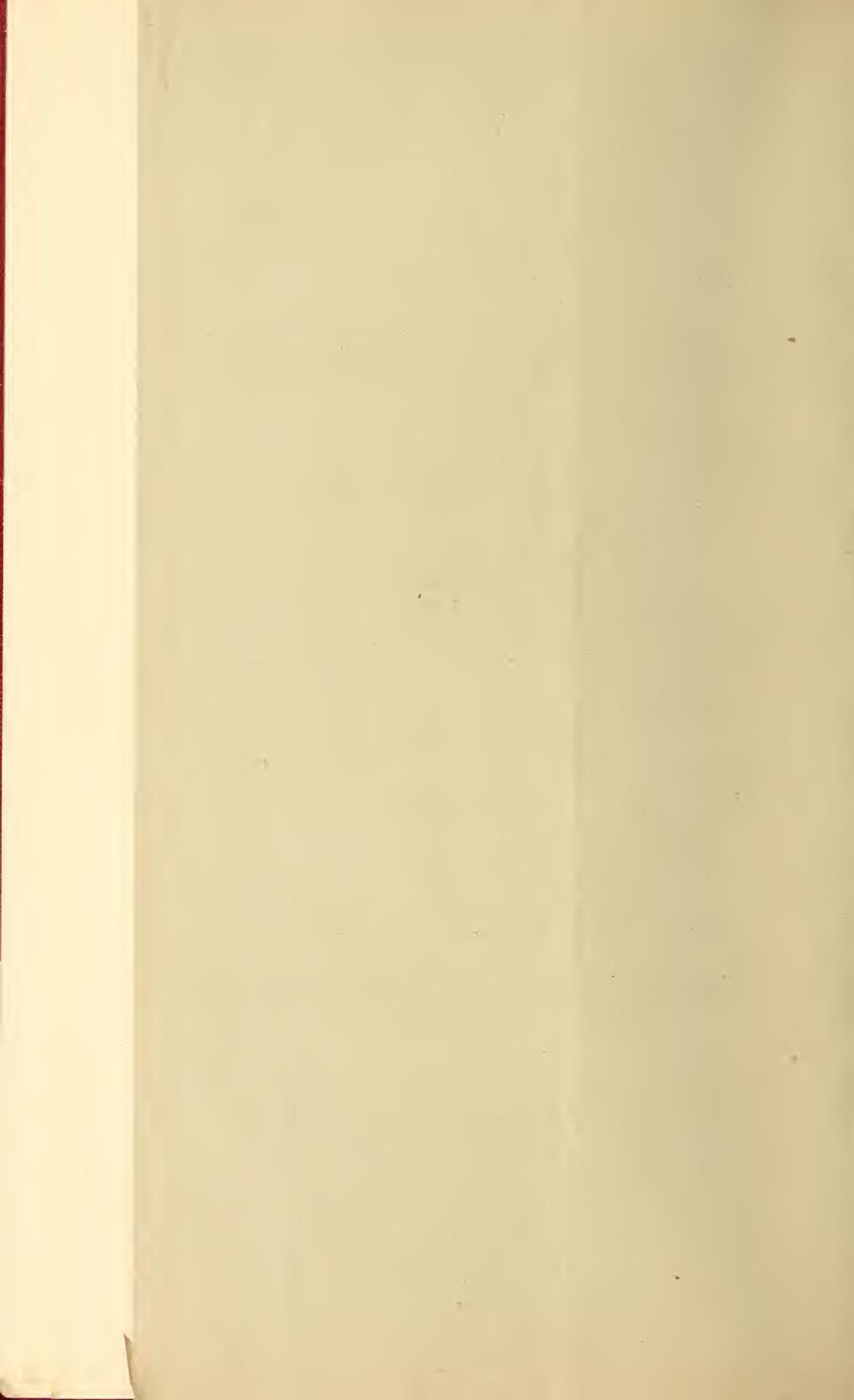
CHRIST CHURCH JUBILEE,

DANVILLE, PENN.

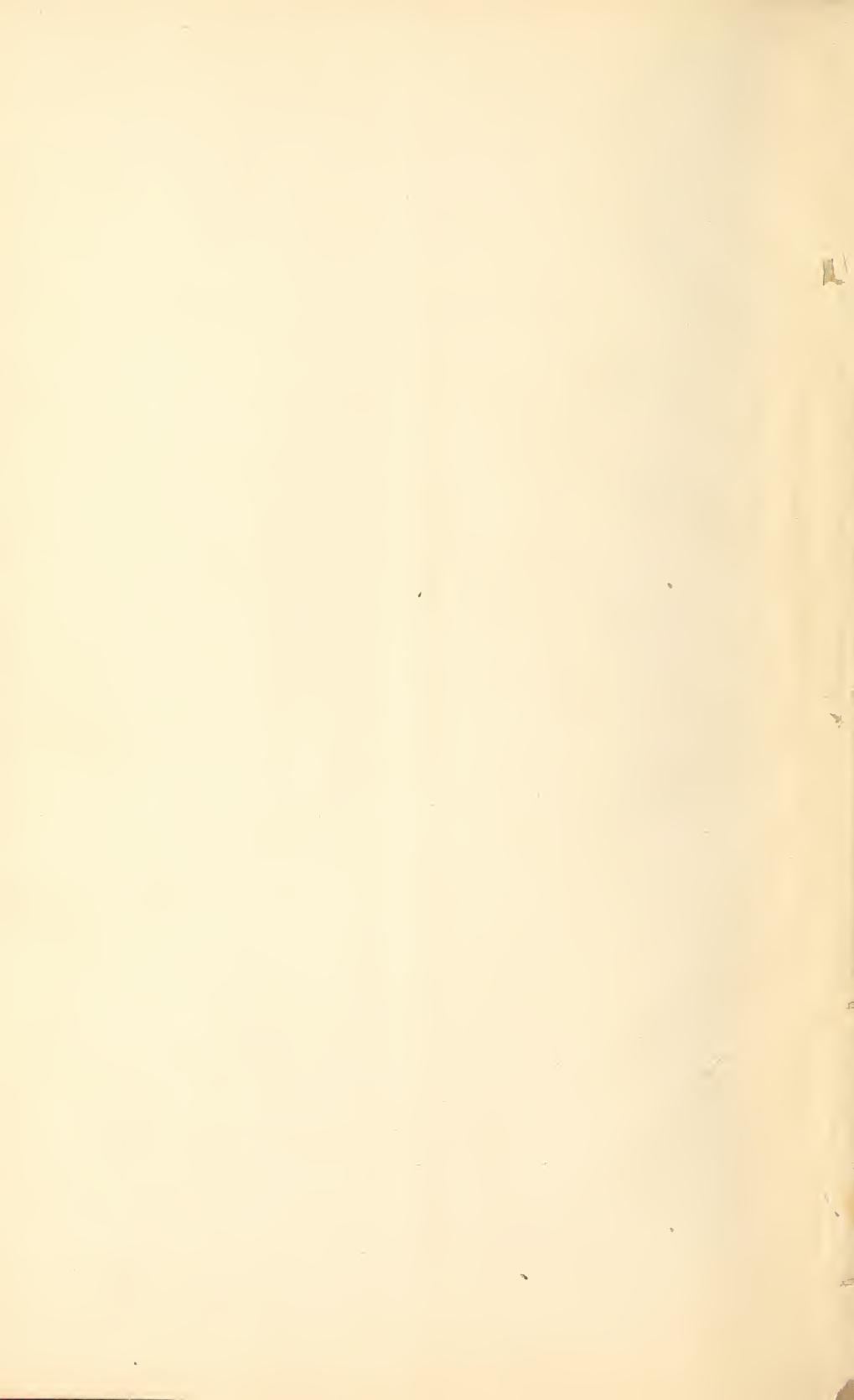
24th, 25th, AND 26th OF OCTOBER,

A. D. 1879.









1829. JUBILEE 1879.

YE SHALL HALLOW THE FIFTIETH YEAR.



THE
CELEBRATION
OF THE
FIFTIETH ANNIVERSARY

121
496

OF THE CONSECRATION OF

CHRIST CHURCH,

DANVILLE, PENNSYLVANIA; *Christ Church*

ON FRIDAY, SATURDAY, AND SUNDAY, THE 24th,
25th, AND 26th OF OCTOBER, A. D. 1879;

WITH A

COMMEMORATIVE DISCOURSE

BY THE RECTOR,

THE REV. J. MILTON PECK:

WITH NOTES, APPENDIX, AND THE PARISH KALENDAR.

PUBLISHED BY ORDER OF THE VESTRY.



BRADLEY & BALDY

1879.

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The
Parish Kalendar.

BISHOP OF THE DIOCESE,

Right Rev. M. A. De Wolfe Howe, D. D. LL. D.
Consecrated, Dec. 1871.

RECTOR,

Rev. J. Milton Peck,
Instituted, Sep. 1870.

WARDENS,

Peter Baldy, Sen. Daniel De Long.

VESTRYMEN,

Peter Baldy, Sen.	Alex. J. Frick,	Peter Baldy, Jr.
Daniel De Long,	David D. Maus,	Henry Earp,
	Francis G. VanNorstran.	

Treasurer,—Peter Baldy, Jr.	<i>Secretary,—Daniel De Long.</i>
	<i>Treasurer of Cemetery,—Alex. J. Frick.</i>

Organist,—Peter Baldy, Jr.	<i>Assistant Organist,—Charles F. De Long.</i>
	CHORISTERS,

Cantoris	Decani.
----------	---------

CHRIST CHURCH.

Henry Earp,	H. W. Thornton,
F. R. Thornton,	Joseph Morrall,
John P. Baldy,	Morris M. Rhodes,
Charles C. Arms,	Charles F. De Long,
William H. De Long,	Michael Heldt,
Joseph Heldt,	John F. Bowman,
John Morrall,	William Curtis,
Harry Gaskins,	Frank Yearrick,
John Titley,	John Wood,
Frank De Long,	William Wate,
Milton L. Baldy,	Charles Waters,
Arthur H. Baldy,	Archie Earp,
Harry Hancock,	Eddie Earp,
L. Eugene Curtis,	A. W. Metherell,
William Hoffner,	Clarence Hoffner.

GRACE CHURCH.

J. Wellington Shannon,	Frank G. VanNorstran, Jr.
Willie E. H. Laird,	A. Wm. Hepfer,
Willie De Witt,	Weldon Gulick,
Harry Welliver,	Frank Welliver,
Daniel Huber,	Heber De Witt.
Charles Freehafer,	John T. Riffle,
Harmon Shiffner,	Harry Wilkes.

A portion of the Choristers sing in both churches: in Christ Church in surplices, in Grace Church without.

ORCHESTRA.

Henry Earp,	Cornet Bb
Benj. A. Gaskins,	" "
John F. Kinn,	" "
Conrad Aten,	Sax horn E Alto
William Earp,	Bb Tenor
David Aten,	Bb Bass
Henry Shick,	Snare Drum.

SERVICES &c.

CHRIST CHURCH: Winter hours, Sundays: Full Morning services with Sermon at 10:30. Childrens' service, with Sunday School at 2 P. M. Summer hours: Morning Prayer at 9 A. M. followed by Sunday School. Litany and Holy Communion service with Sermon, at 11 A. M. Evening Prayer, (choral) at 7 P. M., the year through. Services on Christmas Day, Ash Wednesday, Good Friday, Ascension Day,

All Saints, and Thanksgiving Day, at the Sunday hours. Early Morning Prayer, choral, with orchestra, on Easter Day at 6 A. M. Holy Communion on the Greater Festivals, every Sunday in Lent, and usually on the First Sunday in each month. Litany sung on the evenings of Sundays in Lent, being omitted in the Morning. Evening Prayer on Fridays at 6:30. Services on Lenten and other holy days as appointed.

Rector's Assistant in Sunday School,

Henry Earp.

Librarian, Morris M. Rhodes.

Secretary, William B. Baldy.

Treasurer, Wm. H. DeLong.

GRACE CHURCH: Evening Prayer with Sermon on Sundays at 3:30; and on the evenings of the Greater Festivals, Sunday School at 2 P. M.

Rector's Assistant in Sunday School, P. Baldy, Jr.

Librarians, F. G. VanNorstran, Jr. and A. William Hepfer.

The *Parish Union*, an Organization for Pious and Social purposes, under the direction of the Ladies of the Parish, meets on Friday evenings immediately after Church, at the residences of parishioners.

Standing Committee of The Parish Union,

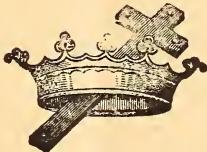
Mrs. Catharine Janet Peck,

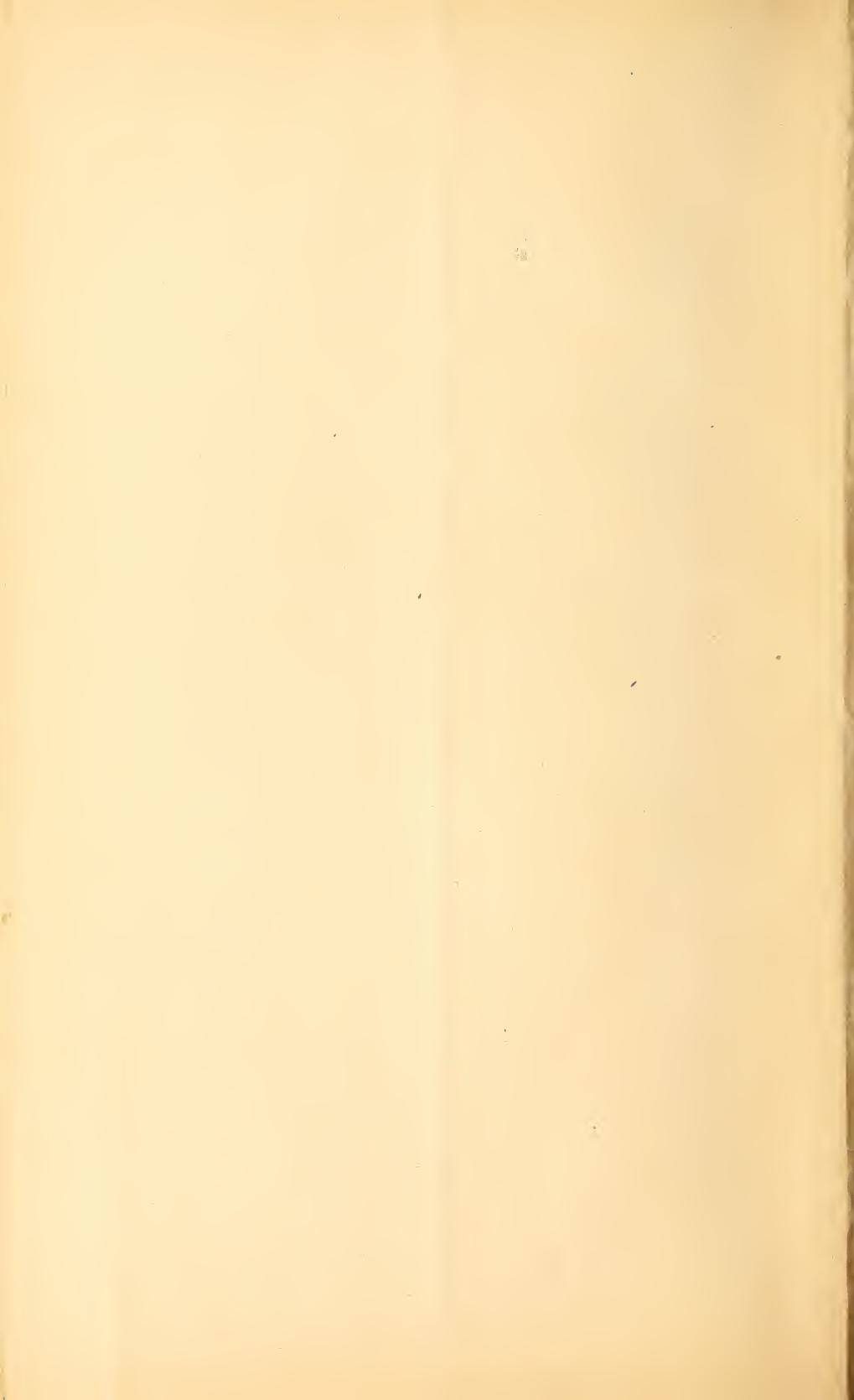
Mrs. Clarissa Baldy,

Mrs. Clementine Virginia Caldwell.

Treasurer, Miss Sallie E. Baldy. *Secretary,* Wm. Benneville Rhodes.

Sexton of Christ Church, Solomon Phillips.







HISTORY OF THE JUBILEE,

ACCOUNT OF SERVICES &C.

At the first meeting of the Rector Wardens and Vestrymen held last Easter-tide after the annual Easter election, in view of the fact that the 25th day of the coming October was the fiftieth anniversary of the Consecration of this Parish church, it was resolved that a Parish Jubilee should be observed.

Messrs. Alex. J. Frick and P. Baldy, Jr. were then appointed a committee to confer with the Rector upon the matter. In September at succeeding Vestry-meetings other committees were appointed and certain arrangements made. Early in October at a general Parish meeting, committees of ladies and gentlemen were appointed for the various details of care and work unprovided for by the Vestry. A unanimous and hearty feeling of good will was manifest; and the enthusiasm and earnestness, and faithful cooperation, to the end, resulted in the most successful consummation of the affair.

This Parish has had ten different rectors in the 51 years of its history; eight in the first quarter of a century, and two in the second. Of these six are now living, and from four of these kind letters of acceptance were received by the Rector in answer to his invitation. The fifth declined only on account of extreme ill health. The Convocation of Williamsport held its regular session by appointment in the parish on Wednesday and Thursday of the week of the Jubilee, serving as a pleasant prelude to the same.

On Friday, the 24th day of October, 1879, at 7:30 P. M., was held the first Jubilee service. There were present beside the Rector of the Parish, the Rev. Alfred Louderback of Philadelphia, Rector of this Church in 1837-41; the Rev. Milton C. Lightner of Binghamton, Rector in 1842-8; the Rev. Joseph I. Elsegood of Long Island, Rector in 1848-51; the Rev. Rolla O. Page of Brooklyn, Rector in 1851-4. The only living rector absent was the Rev. Edwin N. Lightner, Rector in 1855-70. There were present beside, the Rev. J. H. Hopkins S. T. D. of Williamsport, the Rev. Samuel S. Chevers of Shamokin, and the Rev. Norman H. Burnham, Deacon, of Philadelphia. The service was Evening Prayer, choral.

The processional Hymn was,

Glorious things of thee are spoken,

Zion, city of our God, the 190th :

and as the line of clergy followed the choristers into the chancel, showing the familiar forms and faces of the pastors of years ago, more than one parishioner's eye moistened, and hearts swelled, as there came up to Memory's call the life scenes and events that had occurred during the past forty years and more. It was no ordinary scene, and by it was struck the true key-note of the whole occasion, a happy renewal of loving ties and tender associations, of holy affections and remembrances, and with all that followed, was an event, the like of which is seldom experienced in a life-time.

The services were divided between the Rector and his Predecessors in office, all having some part, as also in the services which followed on the next two days. The Sermon was preached by the Rev. Mr. Louderback, from ACTS II, 41, 43 : *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* The Anthem was from 1ST CHRON. XXIX, 11—*Thine, O Lord, is the greatness &c.*, and the choir was at its best. The music of the whole Jubilee, and with the Orchestra added on Sunday, was specially marked by its smoothness; and with the full choir of some 30 voices and the great organ, showed unusual drill and conscientious effort and care on the part of all participating. The Psalms were the 2d Selection, the Rector leading, as also in the Canticles, Creed and Versicles. The special Lessons for this service, being with those of the following services selected for their marked appropriateness, were *Genesis xxxii, 9-29; and John xv.*

On Saturday at 10:30 A. M. Morning Prayer was said (plain), the Lessons being, *Leviticus xxv, 8-25, and 1st Peter II, to 13.* The Sermon by the Rev. Mr. Elsegood, was from *ISAIAH LVI, 7: Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar: for Mine house, shall be called an House of Prayer for all people.*

The Hymns were, (proc.) 202, 281, 279, and (rec.) 303.

After Church the clergy dined with Edward H. Baldy, Esq., "and after dinner they went in a body to pay their respects to the aged Senior Warden, the truly venerable Peter Baldy, who has been the pillar of the parish from its first foundation. He is now in the 91st year of his age, and feebleness and illness confined him to his bed while his heart was with the services of the Ju-

bilee. After a brief conversation and prayer at his bedside, they left him with the blessing of the Church to crown his more than half century of loving service."* After a visit by a portion of the clergy upon certain other aged and infirm parishioners, the group of five rectors was photographed at the studio of McMahan and Irland.

In the evening, at Christ Church Rectory, there was a reception held for the visiting rectors. Says the local paper, of this most happy gathering,—“one of the brightest, happiest and most enjoyable features of this glad Jubilee was the social gathering at the Rectory on Saturday night, intended as a reception for the six living ministers of the Parish. Rev. E. N. Lightner was the only one absent, by reason of illness. The preparations for the event were made on the most hospitable scale, which were only eclipsed by the hearty greetings between the rectors, old time parishioners and friends, who had thus been permitted to come together in sweet communion after the lapse of years. A large share of Danville came to claim remembrance of the rectors of Christ Church. In many respects this social gathering and reunion was one of the most remarkable we have ever seen. Good will and heart feeling pervaded the joyous throng, and happiness in seeing others happy marked the occasion. Surely such gatherings as these, and such commemorative religious services as the past week has seen in Christ Church Parish, tend to break the spirit of formalism, extend the social line, bring good to the community and conduce to the best religious interest of any town.”†

On Sunday, the 26th, the “great day of the Feast,” early Morning Prayer was sung at 9 A. M.; the marching hymns being the 138, 197. The Psalter, the LXXXIVth Psalm; The Lessons, 1st *Kings* viii, 22-54; *Hebrews* x, 19-26. *Te Deum*, Thomas in Eb; *Jubilate*, Parry, in E. At 10:30 A. M. the Holy Communion Service, adapted from that appointed for the Consecration of a church, was said chorally to the Epistle. The Sermon, the Commemorative Discourse, was by the Rev. Mr. Peck, the present Rector, the text being, Psalm cxxii, 1, 2, 6; *I was glad when they said unto me, we will go into the House of the Lord &c.* The Anthem was the cxxxiii Psalm, *Behold, how good and joyful a thing &c.* The Rector celebrated, assisted by the Rev. Messrs. Louderback and Lightner; the clergy, choristers, and laity, receiving in order. Before the Administration the *Benedictus* (*Psalm cxviii*, 26) was sung for the “Hymn.” The processional Hymn was 432, the recessional, 100. The largest number of communicants for ten years at least, with one exception, received. At this the chief service, beside the closely packed congregation of parishioners, citizens, and friends from abroad, the two Masonic lodges of the town were represented by a large delegation. Danville Lodge No. 224, and Mahoning Lodge No. 516, A. Y. M., occupying the front seats in the middle of the house, some 60 strong. The appropriateness of the formal presence of this ancient Order, in answer to the written invitation of the Rector, is seen in the fact of the important part which the Masonic body took in the Laying of the Corner Stone in 1828; that work having been done properly by them rather than by the Church. This service also was made interesting by the presence of certain aged parishioners, whose great age and infirmities seldom

* The *Churchman* of 15th Nov. 1879.

† The *Danville Intelligencer* of 31st Oct. 1879.

allow them now the blessed privilege. The first words of the text of that Morning's sermon seemed indeed to be their own heart-felt expression as also of all the thankful worshippers present.

At 2 P. M. the Children of the Parish assembled in Sunday School, and were most happily addressed by the Rev. Messrs. Louderback, Elsegood, Page and Lightner.

At 3:30 P. M. Evening Prayer was said in Grace Church, Riverside, and a Sermon preached by the Rev. Mr. Page, from PROVERBS XXII, 6 : *Train up a child in the way he should go: and when he is old, he will not depart from it.*

Here too was the same interest manifested as at Christ Church, as shown by the crowded and attentive congregation, and their hearty worship.

At 7 P. M. old Christ Church saw its greatest of its many great crowds, probably since the day when Bishop Onderdonk consecrated its now sacred walls, and preached three sermons, in 1829. The three alleys were blocked entirely, the whole nave being a solid mass; and yet with the best and most reverential order. The rich and powerful tones of the Orchestra in the arch opposite the Organ, both blending with their full harmony, and the approaching voices of the white robed choristers, and clergy, in the grand old 100th, to which tune was set the processional Hymn, *All people that on earth do dwell*, (the 405th,) all combined for a thrilling opening of the last service of the Jubilee. Choral Evening Prayer, the standing rule for many years of this Parish on Sundays, followed; the five rectors all assisting. The jubilant Xth Selection was the Psalter. The Lessons were, 1st Kings viii, 54 63; John xvii, at the 6th verse. The Sermon, by the Rev. Mr. Lightner, from Genesis xxviii, 17,—*How dreadful is this place; this is none other but the House of God, and this is the gate of Heaven*—was one of the most effective efforts of this energetic and attractive preacher. To all it was as a blessed treat, the fitting end of a glorious feast of good things. The Hymn before the Sermon had been the stirring 36th, to Warren's incomparable tune; and nothing could have better and more happily expressed the devout joy of all present than the closing Anthem, the *Nunc Dimittis*, by Ebdon, and the almost Heavenly melody and words of the Recessional, *Jerusalem the Golden*.

The Commemorative Prayer from the Burial Office had been used at all the services, aside from the Communion service, suggesting holy and comforting thoughts to those who survive the many who have gone before.

The beneficial effect of this entire Festival will not soon be lost upon those who were active in its preparation, consummation and most fortunate success. Tokens of this are gratefully present to the Rector's observation. To those who were foremost ready and faithful, as they ever are in the work of the Lord and His Church, under God's blessing, there is due the sincerest gratitude of all who were blessed with the privilege of partaking in this glorious Jubilee. The Organist, choristers, orchestra, committees, both women and men, sexton, and all, will ever be thankfully remembered in their faithful efforts, which with—"the general and lively interest shown by the citizens, all united, make up a joyous total which will be long remembered in Danville."*

* The *Churchman*, ib.

COMMEMORATIVE DISCOURSE.

NOTE.

The thanks of the Rector and Parishioners are due to those who so kindly have given aid and information for the preparation of the Commemorative Discourse : among others, to the Rev. H. G. Batterson, D. D. of Philadelphia, for the use of his complete and elegant set of the Convention Journals of the Diocese of Pennsylvania ; to the Hon. William Donaldson of Pottsville and J. Frazer Esq. of Cincinnati for valuable assistance; to Mrs. E. W. Best of Danville, for the use of valuable printed records in her possession; and especially to our beloved Senior Warden, now in his 91st year, for access to invaluable documents in his possession, as well for many a conversation reviewing the eventful past so familiar to himself.



¶ *I WAS GLAD WHEN THEY SAID UNTO ME:
WE WILL GO INTO THE HOUSE OF THE LORD.
OUR FEET SHALL STAND IN THY GATES:
O JERUSALEM.
O PRAY FOR THE PEACE OF JERUSALEM:
THEY SHALL PROSPER THAT LOVE THEE.*

Psalm cxxii 1, 2, 6.

JERUSALEM, in the mother-tongue of the Poet-King of Israel, is,—“*The vision of peace.*” And this melodious Psalm was a pilgrim-song, set forth by the Royal Psalmist to incite in the hearts of his countrymen a love and veneration for the City of David, where was not only the seat of the Hebrew government, but also the Temple of God.

Three times a year all Israel repaired to Jerusalem to praise the Lord and to thank Jehovah for His mercy and His grace. With joy and gladness, with songs and shouting, was the pilgrimage made, when the sons of Jacob went up to the great Feasts: but, those sacred solemnities have long since faded from the sight of men. Ages ago the towers of Jerusalem fell, and the pride and power of the Hebrew nation were levelled to the dust. The Mos-

lem cry and the words of a false creed, now echo around Zion's hill instead of the glorious anthems of the Temple service; the notes of Mohammed's praise in the place of the holy psalm and the music of Judah's harp.

And yet, in the iulness of time, "*saith the Lord . . . again I will build thee, and thou shalt be built . . . for there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.*"*

And as this comforting prophecy hath its deeper spiritual meaning, radiant with the Gospel light, so there is now to us a *Jerusalem*, an Holy City, that yet endures: a city whose existence is real and whose splendors angels love to gaze upon.† It is a Jerusalem that remains, and shall never be removed. In it is the Throne of eternal judgment erected, and the Son of David, the King of kings, sitteth upon it.

Within its palace-walls,

“through the ages all along”

have been sung until now the anthems to the Tri-une God, which shall never end: in the beginning, now, and ever shall be, the unceasing Trisagion, even on down through eternal, endless, ages.

Christians, one and all, are the dwellers in that City, for it is the Church of the Living God!

Fathers, Brethren, and Christian friends, we have come up to-day to this time-worn, and to short-lived man, venerable, Temple of God, to worship together once more in His presence; to join our

* JER. XXXI, 1, 4, 6.

† 1ST. PETER, 1, 12.

hearts and voices in holy sympathies and praise; to break together again with His People the Bread of Life; to renew our solemn vows; to see each other again face to face before His Altar; to review briefly the history of this portion of the spiritual Jerusalem, and to consider the story of God's love and providences as shown in this Parish Church. We wish to "*Walk about Zion, and go round about her: and tell the towers thereof;*" to,—"*Mark well her bulwarks, set up her houses: that ye may tell them that come after.*"*

The organized life of our American Church within the Commonwealth of Pennsylvania seems to date from the 29th day of March A. D. 1784, when four clergymen and four laymen met for conference at the house of one of their number, in the city of Philadelphia, the Rev. William White D. D., afterwards the first Bishop of Pennsylvania.

In May of the next year, (1785) at the suggestion of clergymen in New York, six clergymen and eight laymen, representing Philadelphia, Lancaster, York, and Huntington met again in Phil'a. The Journals of the Convention of the Protestant Episcopal Church in Penn., thus begun, including its first six annual sessions up to 1790, were first printed in that year all in one very small pamphlet.

At the *Ninth* Convention of the Diocese of Pennsylvania, held in Christ Church Philadelphia, 28th May 1793, appeared lay deputies from organized parishes of our Church in Turbott Township, Fishing

* PSALM, XLVIII, 11, 12.

Creek Township, and Derry Township, all in Northumberland County.*

Northumberland County then comprised at least what is now Northumberland, Lycoming, Centre (in part), Clearfield, Columbia, Clinton, and Montour; and was itself formerly (1772.) but a part of Lancaster and other counties.†

This early representation of the Church in our neighborhood was due to the pioneer missionary labors of the Rev. Caleb Hopkins, a man who was strong in mind and body, having been previously a Lieutenant in the Army of the American Revolution.

Mr. Hopkins was ordained, with a special dispensation from the learned languages, at the next Convention in Philadelphia in 1794, and besides planting the Church in Turbott, Fishing Creek, and Derry, he also officiated in Milton, Jerseytown and Sugar Loaf. In these six places our beloved Church was well known for near a generation before it was planted in Danville.

For some thirty years this sturdy Missionary bore in this region the banner of the Cross, and died in the State of New York.

We to-day doubtless enjoy the fruit of Mr. Hopkins's labors while he rests in the Paradise of God.

At the 36th annual Convention of Penn. in 1820, the Rev. Elijah G. Plum is reported as teacher of

* APPENDIX, A. † Lancaster was in 1729 taken from Chester, which latter with Philadelphia and Bucks comprised all of Pennsylvania in its first provincial settlement.

an academy and doing missionary work in the town of Northumberland. At this Convention, St. James's Church, Muncy Creek, reported 58 Baptisms and 25 Communicants.

In 1823 Rev. Charles M. Dupuy reports having preached on a Missionary tour "at Reading, Northumberland, and Bloomsburg 20 miles above on the North branch of the Susquehanna;" thus passing by Danville.

So the Church went on round about this spot, with more or less of strength, until in 1826 or 7 the first "*suggestion*," so far as we can learn, was made by anyone "of an Episcopal organization" in Danville. At this time, at the 42d Convention, 1826, the Rev. William Eldred, deacon, officiating in Columbia and Lycoming counties, reports to the Bishop, that—"applications are made from several small neighborhoods for a portion of his time, and he regrets his inability to" serve them.

It was at this time, probably, that several persons in Danville, of different kinds of religious education, desired some kind of a "new Church." Most of these persons had never known anything as yet of the old Church of Christ as inherited in this land through the ancient Church of Britain; and one of their number visiting a bookstore in Philadelphia and referring to their plans and wishes, a Book of Common Prayer was put into his hands. It struck him as most excellent, and wonderfully Scriptural: this was his remark. He at once bought a number of them, brought them home, and this, among other

interesting incidents, led to a decision to have and to be a "Protestant Episcopal Church," among these seekers after "*a more excellent way.*" A desire for a new union of Christians upon some different basis from anything heretofore known in this place, was guided by God's good providence into this happy consummation; rather than falling into that most hopeless, jarring, unmeaning thing sometimes called a "Union Church," and which those men possibly first had in mind. Here was the true unity of the Apostolic Church of Christ; men of many names coming home again to the one ministry, the one faith, the one discipline, first established in the beginning of Christianity.

At the 44th Convention in Philadelphia, 1828, appears the first distinct notice within our knowledge of the Church upon this spot. Then and there, the Rev. James De Pui, Rector of Bloom, Madison, and Sugar Loaf, reports to the Bishop:—

"Since March last I have officiated every alternate Sunday in Danville, which is ten miles distant from Bloomsburg. Successful exertions have been made for the erection of an Episcopal church in this town. \$2000 have been subscribed for this object. It is intended to put the building under roof this Fall."

At this time the Rev. Lucius Carter was preaching, and also a teacher, in Sunbury. The Rev. James May was rector in Wilkesbarre.

We come now to one of the most notable events in the whole history of Danville.

During the Summer or early Fall of this year, (1828) the foundation-wall of this church, where we are now gathered, was raised, and it was decided to have the ceremony of the Laying of a Corner Stone.

So far as known to me no branch of the Christian Church in the world has ever, in its organic capacity, provided any liturgy or ritual for that purpose. It forms no part of the traditions of the Holy Catholic Church, and any attempt to make it a Church ceremony is entirely of modern individual authority.

Therefore, for the important bearings which the matters involved in this event in Danville have upon religion and society, I consider it well worth our careful notice.

It is a well-known fact that during the middle-ages much of the learning, even in the arts and sciences, was confined to ecclesiastics, or the clergy. This was true in Architecture as in other things. The priests and the monks, the deacons and the scribes, held the trowel, carved the fair capital, and laid the arch. With an inspiration born of pious devotion and religious zeal, men who were trained to chant the daily Psalter or to serve in the Sanctuary were largely the designers or builders of those majestic fanes, the older cathedrals and churches of the European world, from the tenth to the fifteenth century, or later, which still remain in their imperishable splendor and dignity, the wonder and admiration of all Christian men.

This state of things naturally led to a profession-

al brotherhood for the protection of the sublime art of Architecture, and it became the Order of *operative* Masonry; which was incorporated by a papal bull, the Bishop of Rome being at their head with the bishops and clergy as the leading members. The uniformity of the symbolic language of ecclesiastical architecture, preaching in stone the Creed of the Gospel and the verities of Catholic truth, points both to the origin and to the ordering of this system.

Being at liberty to work wherever they chose, "having all the privileges and benefits of the order," the craftsmen were first known as "*Free*" masons; and later, towards the 17th century when others were admitted to the order who were not masons by trade, these were called the "*Accepted*"* Masons. The latter class, soon obtained supremacy until thus we have, if we read history aright, the most venerable and influential organization known among men, beside the Church of God, retaining the *speculative* character of the old Ecclesiastical Guild of a thousand years', or more, standing,† full of the religious and moral symbolism inherited from the worship and associations of the House of God; and, with a ritualism, particularly in the Templar developement, that could come alone from minds and hearts whose whole life was for "*Christ and the Church*."

*By some authorities it is claimed that "accepted" only means *initiated*, so applying to all. No serf, none but the free born, could in early days become a Mason. †APPENDIX, B.

The grand and terrible days of the Crusades witness this.

Then a man was a Mason only because he was first a Christian, as now he is the truest craftsman who is a Christian in heart and life.

True Masonry, is as a firm *butress* to the fair walls of Zion; when apprentices, workmen, Masters, Knights, all, shall come within the inner Temple where shines alone the holiest, the Divinest, light for men.

On Thursday the 23d of October, A. D. 1828, the Apostolic Church of Christ, about to be first planted in this town, called upon her oldest Guild to do its own appropriate work, to lay the material foundation of this building through the ceremony of the Laying of the Corner Stone. According to abundant tradition and the local newspaper of the day, it was the greatest and most interesting occasion, and drew together the greatest assemblage, that Danville ever had known. The reporter's notice is a curiosity of journalism. The proposal for canal contracts being given the day before added much to the crowd.

At "high noon" the procession, including clergy, masons, and parish officers, formed, and after a short march entered the Court-house; a Psalm was sung by a choir of ladies; prayers were said by the clergy of our Church present, the Rev. Robert Piggot, Rev. James De Pui, and Rev. Lucius Carter. A Sermon was preached by the Rev. Mr.

Piggot, who was also the Grand Chaplain of the R. W. G. Lodge of Penn. Thence to the "scite of the church," the procession moved, gorgeous with banners, music, lights, and a remarkable display of the symbolism familiar to the Order. A platform was found erected, resting upon the foundation walls, upon which ascended the clergy and Masonic officers. Within the stone was deposited the Holy Bible, Book of Common Prayer, coins, and a silver plate bearing a lengthy and important inscription. This inscription begins with these words:—

"The Corner Stone of the Protestant Episcopal Church of the congregation of Christ's Church in the town of Danville." When in the future that important block of stone shall be opened and that engraved plate brought again to the light, the intention and purpose of the builders of this structure as to its occupancy and use will not be an uncertain or difficult thing for all men to understand.*

As the stone was being lowered† with the significant three-fold suspension by the way, the band played

"When earth's foundation first was laid."

Then followed the beautiful ritualism from the teachings of Holy Scripture and the Masonic Art combined; and the Master, now still living in his respected old age, Hon. William Donaldson, of

* APPENDIX, C. † We learn from an eye-witness that the heavy Corner-stone was suspended from a derrick, and that there was honest "*work*" done, and not merely ceremony.

Pottsville, declared the Stone "*laid in due form.*" Corn, wine, and oil, were then poured upon the stone by the Master, who also pronounced a Prayer singular in its appropriateness and beautiful application as suggested by the ritualistic act. After the prayers, the Rector delivered an Address, and the ceremonies of the occasion ended.* I beg leave to quote briefly here from the Sermon of the Rev. Chaplain of the day, for his words are golden.

"Such is the inconsistency of many, both of professed Christians and of Masons, that while they cry out, 'The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these,' deny the only Lord God by their wicked works, and profane His holy Temple by a vain and hypocritical show of worship: drawing nigh to Him with their lips, while their hearts are far from Him, and crying Lord, Lord, while they do not those things He commands them.

'Holiness to the Lord,' must be engraven on our hearts, and evinced in our whole conduct, if we would render to our God any acceptable worship, or would have Him to prosper upon us to our good the work of our hands.

What injury and reproach do often befall the cause of Christianity, as well as of Masonry, by the inconsistent and unholy conduct, and false and dangerous principles, of those who bear their respective names. And yet these, with the greatest

* APPENDIX, D.

hardihood and effrontery, will maintain their right to an appellation, which they disgrace by their character and conduct, and will put in their claims for all the distinctions, honors, and benefits of their respective institutions, with all the confidence belonging to moral consistency, holiness and worth.

Let me not be understood in thus speaking of Christianity and Masonry together, and of their respective professors, that I intend at all, to consider them in the same light, or to place them on an equality. Christianity I hold as the fountain and source of all that is good in the world; and Masonry as the best human institution that exists; and the latter yields homage to the first by holding it up as her greatest light.

Therefore, though I admit, that a man may be an excellent consistent Christian without being a Mason, yet I cannot admit, as it were, by parity of reasoning, that a man may be a very good Mason without being a Christian. The profession of Masonry involves that of Christianity—while the profession of the latter does not, by any means, imply any knowledge of the former.

Now, if we have come together for any other object than the promotion of the purest principles of Christianity and Masonry, our labor will be in vain, and our object will be defeated.

If these motives actuate us, and we do all in the name of the Lord Jesus—relying on His merits for the acceptance of our persons and services in the sight of our Heavenly Father, we may confidently

expect His smiles upon our work, and His blessing to prosper and crown our endeavors. So then we will proceed and lay the foundation of His house—looking in humble prayer to Him, that He will build it up, so that the labor of our hands be not in *vain* who build it. And may He bring us all to the Temple of His glory—to the house not made with hands, eternal in the Heavens. So mote it be—Amen, and Amen.”*

At that time the Rt. Rev. William White D. D. was the Bishop of Penn., the Rt. Rev. Henry Ustick Onderdonk D. D., the Assistant Bishop, the Rev. James De Pui Rector of this Parish, as well as of Bloomsburg at the same time; and the Wardens and Vestrymen were,

John C. Theil,
Baltis Appleman,
Jacob Swisher,
Peter Baldy,
Geo. A. Frick,
John Reynolds,
Michael Sanders, and
Joseph Maus.

One of these officers of 51 years ago, with his son, and the descendants of two others, are among our Vestrymen to-day: Peter Baldy sen., Peter Baldy jr., Alex. J. Frick, and David D. Maus.

In this same year (1828) the Bridge over the Susquehanna was built, and railroad projects were

* APPENDIX, E.

in agitation, the population being then less than one thousand people.

The next Spring at the 45th Convention, May 1829, Bishop Onderdonk reports visiting Danville on the 11th and 12th of that month:—no confirmations: 33 in Bloomsburg, and 7 in Sunbury. The Rector, Mr. De Pui, reports—"the church at Danville is now being built, and is expected to be finished in the course of a few months."

On the 19th Sunday after Trinity, the 25th day of October, 1829, the Assistant Bishop of the Diocese followed by three clergymen entered this church, moving up this nave as they said the inspiring words of the 24th Psalm:—

The Earth is the LORD's, and all that therein is: The compass of the world, and they that dwell therein.

The three clergymen assisting were, the Rector of the Parish, Mr. De Pui, Rev. Corry Chambers, and Rev. Christian Wiltberger. Then and there was this dear old church consecrated to the worship of Almighty God, "according to the Order of the Protestant Episcopal Church in the United States of America," to be "separated henceforth "from all unhallowed, ordinary, and common uses." Bishop Onderdonk's original Certificate of Consecration over his own hand and seal is still in possession of the Parish. Happy and thankful hearts were in this house on that day, for the Lord had crowned the work! The Bishop was present and preached at three services that day,

confirmed 21 persons, and administered the Holy Communion.

The newspaper report says of the consecration,—“the house was inadequate to the large concourse of people brought together, although it is admitted, by competent judges, to rank amongst the most commodious, convenient, and beautiful houses of Public Worship in Penn.”* On the 18th October, one week previous, the Assistant Bishop had consecrated Christ Church Jerseytown.

At the next convention, May, 1830, the Bishop reports of Danville,—“a place where two years before our services had never been performed, we have now a substantial and elegant house of worship, and a large and flourishing congregation.” The Rector also reports,—“having removed to Danville, (from Bloomsburg) it has become very inconvenient to continue my services at Sugar Loaf---the erection of this church by a congregation that sprang into existence on a sudden, speaks well of their liberality and zeal in the cause of the Church.

The whole cost of this building at that time was about \$4000; and the original Account-book of the Building-committee, showing the Subscription-list with the names of the donors is still in the possession of the Parish. The building consisted then of the simple nave, with no chancel proper, and but a plain low square tower without a spire. Within an altar-rail was a very high old-fashioned pulpit, with reading-desk and Holy Table in front. There was

* “Danville Intelligencer” of Oct. 27th, 1829.

then also no entrance as now in the tower; but two entrances in the place of the present North windows. Presbyterians, Methodists, Lutherans, German-Reformed, and Romanists, including many citizens of Philadelphia and other places, all contributed of their liberality and good will towards this Temple, for the worship of God in the older or purer faith of their own ecclesiastical ancestors. The nominal "Protestant Episcopalians" before the organization of this Parish were exceeding few. But for reasons peculiar and significant, well-known at that day to those concerned, the pure and Scriptural faith, the Apostolic ministry, and the Divine ordinances, as offered by the old historic Church of English civilization, seemed to become, most naturally and appropriately, as is so often the case, the grand rallying point of those seeking the peace and consolations of the Christian religion, neither added to nor diminished by the wit or prejudice of man. The story is an old one, and told with greater frequency in our land as truth conquers and time goes on.

At the 47th Convention, 1831, Mr. DePui, the Rector of Bloom, Sugar Loaf and Danville, reports from Danville 5 Baptisms, 2 funerals, 4 marriages, and 12 communicants.

At the next Convention, 1832, he reports his parish work in Danville, but has resigned the rectorship.

At the Convention of 1833, Bishop Onderdonk reports having visited this parish, preached three

times, confirmed four persons. The Rev. Mr. De Pui had then become rector at Pottsville. At this Convention also, Rev. Benjamin Hutchins, Rector at Bloomsburg, reports—"services twice in Danville irregularly," and having resigned Bloomsburg.* In November of this year Bishop Onderdonk ordained to the priesthood, in this church, Rev. Isaac Smith, then minister at St. James's Muncy.

At the Convention of May 1834, Rev. Isaac Smith reports as Rector of Muncy, Danville, and Sunbury; and also a "very flourishing Sunday School and Bible-class at Danville." Mr. Smith's charge of this Parish began on Sunday the 23d of February 1834, and he preached his farewell sermon in the afternoon of Sunday the 26th October—a period of eight months only.

And here comes an incident that unfolds an important phase of our parish history. A few years since while strolling in the basement of this building, I found unexpectedly in a hidden corner a treasure, sweet and touching in its associations like a bunch of withered flowers—the Record-book of the first Sunday School of this Church. The record is upon the printed blank-book published for the purpose by the General Protestant Episcopal Sunday School Union, and shows the Sunday School to have begun on the 2d Sunday after Epiphany, the 19th of January, 1834;† with 6 teachers and 49

* During the preparation of this Discourse I received a pleasant communication from Mr. Hutchins, now in Albion, Illinois. † The exact date, civil and ecclesiastical, of the first session of our Sunday School in Grace Church, Riverside, this present year.

scholars, but the names not given.* The Record goes on for over two years, sometimes referring to the great rain, extreme cold, absence of teachers; recording some clergyman as instructing the Sunday School, or who was to preach on such a Sunday; and also remarks upon the condition or prospects of the school. From this book I have gained much help for this discourse not found anywhere else.

But what thoughts does this faded silent record suggest! The labor, the prayers, the trials and joys of those who undertake the difficult and important duty of caring for a Sunday School. And here, how faithfully would we cherish the memory of one, whose name is so dear to many of this congregation, and possibly by whose hand a portion of this record was written. Says a succeeding rector, Rev. Alfred Louderback, who was blessed by her faithful assistance,—“She was a noble, gentle, and faithful Christian woman, having the warmest affection for the Church, and deeming no labor a sacrifice too great to advance its interests and prosperity; and under God, was in no small degree instrumental in keeping the little band together that formed the flock of Christ Church. For years before I came to Danville she had kept the Church from utterly dying out, by maintaining the Sunday School, frequently single-handed and alone; one of the true saints of God, whose pure spirit is now resting in the Paradise of God her Saviour”—Agnes Forsyth Petriken, afterwards Mrs. Scott.

* APPENDIX, H.

This year (1834) was also signalized by other important steps in parish history. Christ Church was for the first time admitted into union with the Convention of the Diocese; and also a legal charter of corporation was sought from the civil authorities. This Charter is found to have been certified by the Hon. Geo. M. Dallas, then the Attorney General of Penn., afterwards the 12th Vice President of the United States; and the Governor's "order for enrolment" of the Charter is dated 13th of January 1826. The persons obtaining this Parish Charter were,—

Peter Baldy,
Geo. A. Frick,
Daniel Pursel, Jr.
Jonathan Pursel,
E. F. Greenough,
David Petriken,
David Phillips,
LeGrand Bancroft,
John Clayton,

and others.

On Sunday, 1st Feb, 1835, Rev. George C. Drake began his rectorship of this Parish, being also in charge of Bloom, Jerseytown, and Sugar Loaf, engaging to preach here on alternate Sundays in the afternoon. The former rector, Mr. Smith, remained the rector of Muncy. Mr. Drake found here only six resident communicants, "so far as known"—

Miss Agnes Petriken,
Mr. Peter Baldy,
Mr. David Phillips,

Miss——Phillips,
 Miss Rebecca Reynolds,
 and Mr. Ephraim Scott.

Here was one of the dark periods of this parish. From 1832 to 1837, for about five years, the services were few and the work apparently small. In every year however something is reported, either the Bishop's visitation, or the parochial work of some clergyman of the Church; and, as we know, the faithful workers in the Sunday School were on duty the most of the time.* The Communion list ranges during that dark day from 3 to 8; and from imperfect records perhaps, only *seven* confirmed. Some of this time there was no Apostolic shepherd for the fold. Zeal may have grown cold with some, and natural changes made breaches in the walls of Zion. But some were faithful and true in the faith which God gave them, true as steel!

In this period, in the weak and desolate hour, by special courtesy, ministers of other names were invited or allowed to preach to this people, and in one instance to administer the Holy Communion after their manner to their own followers, but which ministrations were soon after removed to the Court House. Wishing almost that we knew less than the little we do of this period except the burning holy faith of a few, we come to the dawning of a brighter day.

In August 1837, the Rev. Alfred Louderback, deacon, took charge of Danville and Sunbury, serv-

* APPENDIX, F.

ing this parish till 1841, just four years. Upon entering his ministry here, there was found no font, no surplice or gown, no organ or leader in music, and no lights. Some things unpleasant to record here, known now to living and responsible testimony, might be mentioned, which would show there is among Christians sometimes "*a zeal of God, but not according to knowledge;*" and often there were the Morning services and a sermon in this "spacious" building with a congregation of but 15, on Sundays; and it was freely predicted by some that "Christ Church was a failure!" But the faith and prayer of the rector were blessed, and the faithfulness of the handful of parishioners led to greater things. Together with the growth of the Iron interest in the town, the Church grew and gradually became stronger; and upon the resignation of Mr. Louderback for serious reasons of duty to his family, he left the parish in a far better condition than when he took it, with the list of communicants more than doubled. He was afterwards recalled to this rectorship but did not accept.

The year following, (1842) the Rev. Robert M. Mitcheson reports at Convention as Rector of Danville: also 10 families, 1 Baptism, 16 communicants, and 45 members of Sunday School, and an increasing congregation. Mr Mitcheson's rectorship continued for some six months only.

The Rev. Milton C. Lightner, having been ordained deacon in Lancaster on the 19th of July of that year, began his duties as minister in this parish

on the 1st of October (1842), and reports to the next Convention, May 1843, as the work of seven months, 28 baptisms, 57 confirmed, 66 communicants, and 83 in the Sunday School! The altar-fires were not quenched, though they had burned very low!

At the 60th Convention, May, 1844, the next year, the first lay deputies represented this parish with the Rector and took part in the legislative body of the Diocese. These deputies were, Peter Baldy sen., Eli Trego, and Edward H. Baldy.

This is therefore a turning point in the parish history, indicating greater strength and prosperity, to the eyes of men, than ever before. The rector reports at that Convention, "a noble bell" placed in the tower, "the generous gift of one, whose hand is never closed when the Church is in need, and to whom under God, the Church in Danville owes her existence."

Can I do less here, than to join with every rector from Mr. De Pui through the whole line, in echoing these words of grateful tribute to him, who, like a hero and a saint, has stood here through the long half century, doing God's work in the holy rank of the lay priesthood? In many an hour of need or peril, as well as of joy and brightness, in the day of small things or of greater, the rector has always known where to go for aid sympathy and cheer; not merely in temporal things but in the holy and closer bonds begotten of faith and love. Like the Roman sentinel, there was al-

ways one at his post, until the weight of more than four-score years compelled his reluctant retirement. Fathers and Brethren, words are poor and cheap here, and you know whereof I speak. You know, that in the venerable Senior Warden of this parish we have an elder brother, for whom we have that peculiar affection and gratitude known only perhaps to those who are the ministers and stewards of Christ.

At this time was reported as given to the Parish by the ladies of St. James's Church Philadelphia, a Communion service; and the Rector also, besides his abundant parish work, reports missionary work outside.

At the next Convention, 1845, were reported a new roof on the church and an organ placed in the gallery in the front tower. This was the first Church (pipe) organ ever seen in Danville, and was made by Henry Knauff in Philadelphia at a cost of \$675.* In 1846, the interior of the church, being then 17 years old, was thoroughly repaired and painted; the chancel altered; new pulpit, altar, and lectern, placed; the pews all reconstructed; new lamps and heating apparatus obtained. The Rector was then officiating regularly in the Winter at Sunbury, Northumberland, Jerseytown, and Derry.† He reports also the Sunday School as having

* This was the gift of the Senior Warden. † The Corner-stone of St. James's Church, Derry, laid this year (1846) by Bishop Onderdonk.

doubled in the past 4 years, and that "the Church's prospects were never more encouraging in Danville."

In 1847, from Danville, Derry, and Sunbury, the Rector reports 37 confirmed; and in Danville, 72 communicants, and over 200 in the Sunday School. In 1848 Rev. Mr. Lightner resigns the rectorship, and the Rev. Joseph I. Elsegood reports as rector, and also officiating in Derry.

In 1850-1 the same rector reports great losses to the parish by removals, but still most encouraging signs of prosperity. Mr. Elsegood resigned in August 1851.

On the 1st of December of the same year, Rev. Rolla O. Page became rector, and reports a large list of communicants, a Sunday School and Bible Class.

The year 1852 was signalized by another of those holy offerings of the pious faith of the Senior Warden, the large and comfortable Rectory, and the Parish Cemetery, both his sole gift to the parish!

In the year 1853 there are reported considerable repairs made upon the church, a new fence, and other improvements, costing with the rectory and cemetery nearly \$4000, of which sum \$200 had been raised by the ladies under the previous rectorship.

In 1854 a liberal donation of money with "other gifts" to the rector is reported, and his rectorship closes in December extending over three years.

In February 1855, the rectorship of Rev. Edwin N. Lightner, the *ninth* rector of this parish, commenced.

The lay deputies to the next Convention (1856) were Peter Baldy sen., John Turner and John O'Conner: and the Rector reports, at "least one third over and above his salary in gifts and presents."

In 1857 the church is reported as repaired "within and without at the cost of about \$2500."

In 1858, the happy report:—"The Church owns a parsonage and cemetery, and is out of debt; and pays punctually the minister's salary."

In 1859, a good Communion list, large Sunday School, a goodly number confirmed, and gifts to the rector amounting to two thirds above his salary. The rectorship of this much-loved minister goes on for 15 years and six months, with constant tokens or reports of prosperity during that time, together with the most grateful recognition on his part of the unbounded liberality and kind attentions and considerations of his people, beside the salary having been doubled during that time, (\$600 to \$1200) until failing health alone compels his resignation at Easter 1870. This rectorship, the longest yet of any in the parish, is so familiar to this people and their children that any farther particularization is at least unnecessary. The future historian will gather the story from many a grateful lip, many a fond tradition, of the long, active, and fruitful stewardship.* But among the well remem-

* One of the chief drawbacks to the full happiness of this Jubilee, was the necessary absence of this *ninth* rector of the Parish, the Rev. Edwin N. Lightner. Extreme feebleness of health alone compelled his declining the most urgent and repeated requests.

bered incidents occurring in that period we may record the enlarging of the church by adding the recess-chancel and a new organ, at an expense of \$4500. To consecrate this act, a "reopening service" was held in connection with the Susquehanna Convocation, Wednesday 13th December 1863; Bishop Stevens preaching and administering the Holy Communion, and confirming 22 persons.

Also in December of the next year (1864) the aged sexton, John Yearrick, died, having held that important office for 36 years from the very building of the church! With ten rectors in these 51 years there have been but two sextons, a remarkable fact, and not without its serious, suggestive, and pleasant thoughts.

On Thursday, the 8th September 1870, at the request of the Wardens and Vestrymen, the Bishop of the Diocese of Pennsylvania, of which Danville then formed a part, the Rt. Rev. William Bacon Stevens D. D., *instituted* the present preacher as rector of this Parish, and preached the Sermon on the occasion.

It may not be improper to record that, in December 1871, the Wardens and Vestrymen of this Parish made a formal request in writing for the Rector's consent to the habiting of the choristers with surplices, which consent was granted, with wholesome restrictions;* and the following year the Choristers' room was built on the church.

* APPENDIX, I.

The history of a "boy choir" in this Parish dates back some nineteen years. Before the first organ was placed in 1844, there had been a choir of men and women with an orchestra of instruments, in a gallery over the vestibule.

(in 1871, an Offering of \$7000 was made by certain members of this Parish for the "Episcopal Fund" of the new Diocese of Central Pennsylvania.

On Easter Day, 1872, an offering was made in Church, from the hands of the Senior Warden, as the gift of Sarah Hurley his Wife, of a Communion Service of five pieces, of massive sterling silver, partly lined with gold. The gift was placed upon the Altar by the rector immediately after the regular "*alms and oblations,*" and before the Prayer for "Christ's Church Militant.")

On "Centennial Sunday" 1876 a band of eight instruments was introduced into the services to accompany the organ, which has, at each Christmas and Easter since, enriched our musical worship ,as it does to-day.

In November 1878 was consecrated Grace Church, Riverside, as Chapel-of-ease to Christ Church. This beautiful little church, built and first occupied by other owners, and made more beautiful by improvements and ornaments through the liberality of parishioners and many friends, was the donation to this Parish, with an endowment of \$2200, of Mr. Charles Carr of Northumberland County, as a token of gratitude for religious privileges and comforts received during his last sickness for a period of nearly three years. The donor of this valuable gift died in peace on the 7th November, 12 days before its consecration. By the deed of donation, Grace Church is forever a free church.*

* APPENDIX, G.

The official acts of ministers in this Parish are doubtless imperfectly known, for the first ten years of its history. So far as they are known, there have been admitted into the Church of God by Holy Baptism during these 50 years, 856 souls. The first child baptized in this House of God was the present Organist. 493 persons have received "*the Laying on of hands*" from the Bishop: 199 couples have been joined in Holy Matrimony: 491 Burials are recorded. The Sunday School has ranged from 41 at its first opening in 1834, to 300 its highest number reported.* The list of Communicants has ranged from 3 to 175, the present number last reported.

From this Parish have gone out four ministers of the Church, all now doing good service for the Master.†

The amount of money offered to the Lord in this Parish, for all purposes in His holy service, for the past 51 years, and with imperfect records excepting for the past ten years, is \$87800.00.

And here, Fathers, Brethren, and Friends, is a part of the story of this Parish church. *A part of the story*—for so much of these fifty years of prayer and faith, of love and labor, of trial and joy, is unwritten, save only in the memories of those with us here to-day, or known to many others who are absent, in the flesh or in the spirit-world.

* APPENDIX, H. † The Rev. Hurley Baldy, Rev. Samuel Earp, Rev. P. Baldy Lightner, and Rev. William Morrall.

For what are these few facts, these simple figures, with a thought or two of my own, compared with fifty years of ministerial and parochial life, as it all has been known to the living participants? Indeed, all that we can do to-day is merely to glean a very few of the facts, to cull a little here and there from sundry records, and with some reliable traditions, to gather all into one little sketch to be passed down to the historian of the next fifty years, that he may again repeat the story of "Christ Church" when our day and duty shall have ended.

And who shall say when really was the period of greatest strength and prosperity as it was known to the mind of Eternal Wisdom? Who shall say whether the short rectorship of a few months, or the longer one of many years, was the most to the glory of God and the welfare of souls?

For who can unravel and surely value the interlacing influences in human things; who can know the providences of God and the reaching of His infinite plans? The grand and inspiring scenes of our Christmas services; our Sunday School festivals; our bright Easter mornings with their thronging crowds and the thrilling music of white-robed choir, organ, orchestra, and the voice of the multitude; may be no more under the smiles of the Father in Heaven than was the congregation of the faithful fifteen who gathered here on Sunday mornings during one Winter, or the little struggling Sunday School cherished by the loving faith of Agnes Petrikin and her patient helpers. How truly

did they and others often in this history, find cheer and comfort in the blessed promise,—“*for My strength is made perfect in weakness.*” (2 Cor. xii, 9.)

Brother Rectors, you have known with me this people, with their fathers, in the intimacy of pastoral life. We know the personal character so to speak, which parishes like individuals seem to gain, and which this parish has. Two traits methinks have been prominent: kindness to their ministers, and a degree of conservatism. Never, I believe, has their minister been known to suffer from their neglect of his temporal comforts; and with his weaknesses or shortcomings their forbearance and indulgence have been grateful. Slow to accept even wise changes, their hearty adoption at last of what is good, prove both a spirit of wholesome conservatism that indicates corporate strength and a willingness to serve the best ends.

Few parishes in our American Church can show, thanks be to the God of peace, the record of peaceful life, so much the absence of those useless, sinful, selfish jars that so often are known, as can Christ Church.

Surrounded with those whose education or prejudices hinder their seeing the full beauties of the older and Apostolic ways of the Church; who often, innocently perhaps, confound sound and Scriptural observances with mediæval error; and yet who, from time to time, show again the melting of those prejudices, and their own grateful appreciation of

our Services and teaching at last; who also in the beginning, and the day of small things, contributed well to the erection of this building, it becomes Christ Church people to do all that in them lies to make the path of these our friends to this House of God pleasant and inviting; and whenever they will unite with us in the worship of the Most High, we will seek to do them good.

And, while it is both justice and a thankful pleasure to acknowledge a steady improvement in this Parish in many things that tend to the holiest and highest ends, the increased and better attendance upon services, and the willingness to work for the Lord and His Church, it would also be a grateful thing here to record the love and faithfulness of some, whose praise is already in the Churches, or whose quiet conscientious persistence in doing good is better known to the Pastor himself. I would love to tell here their good deeds, and how they strengthen the watchman's weary hands, and comfort his soul. But perhaps *they* would say, "Nay! not here, to-day!" God bless and reward them!

And as I began, so as to lift our thoughts upon the higher plane, so let us now consider the spiritual Temple, that which will abide forever, and for which and to which all that we have recorded ultimately tends.

*O pray for the peace of Ferusalem:
they shall prosper that love Thee.*

For, dear brethren,

"Our Jerusalem is the Church of the living God, her builder is Christ, the eternal Son, and she is founded by Him here in earth, and reared up and made perfect unto Him in heaven. She is built with living stones, even each one of His redeemed—stones cut from the hills of earth by the hands which were stretched upon the Cross, and squared by the Holy Ghost, that they may be placed in order in that everlasting structure. Those spiritual stones are built into a spiritual city,—changeless like Him Who changeth not, and in unity with itself, like Him Who is ever One. The law of her being, the measure of her walls, the height of her battlements, the beauty of her courts, is oneness, and unity, and self-agreement. To her the tribes of the true Israel, the redeemed of God, have ever gone, are ever going, and shall ever go. She does not descend to them, but they ascend to her, bearing witness to their brethren in the world by their guileless walk, and thanking their God continually as wayfarers, until they thank Him perfectly before His throne."

Amen.

APPENDIX.

A. Page 4.

The record is, there appeared the following gentlemen,—“as deputed by sundry members of this Church, in their respective townships, who have formed themselves into congregations for the purpose of Church Communion in the said townships, with an intention of building churches therein; namely,

From Christ Church, Turbott Township, Mr. Matthias Webb;

From St. Paul's, Fishing Creek Township, Mr. Elisha Barton;

From Christ Church, Derry Township, Mr. John Funston,—

All in Northumberland County. The said deputies on signing the act of association were admitted as members of this Convention.”

B. Page 8.

Any attempt to decide arbitrarily the exact age of Masonry would here be at least superfluous. To those who have learned what they could of contemporaneous history outside the traditions of the craft, with the voluntary testimony of many students within the order, the opinion of the late Bishop Hopkins of Vermont, of great and varied learning and himself once a Mason, that the Institution is entirely Christian in its history and not at all Jewish, seems a very reasonable one. Ideas may have been borrowed from earlier secret orders, even back to the world's middle age, before the blessed Advent; but which would not necessarily prove the present order to be of equal antiquity. And it is evidently an open question among Masons of high standing.

C. Page 10.

Truth and right require here a notice of a clear misunderstanding on the part of some, as to the original intention of the builders of Christ Church, and its early occupancy. Abundant and unimpeachable testimony, living, documentary, and printed, all point indisputably to but one conclusion; and no reasonable testimony whatever to the contrary is known to the present writer.

In 1827-8, the “Grove Church,” Presbyterian, a plain log building occupying the site of the present goodly structure of the same name, was the only house of Christian worship in Danville. Certain citizens living nearer the Susquehanna, for the reason of convenience to themselves and families, and possibly for other reasons beside not necessary to repeat or perpetuate, desir-

ed another place of worship. Their first thought was doubtless a "Union church" so called. But this Utopian plan was entirely abandoned before organization. Says Mr. J. Frazer of Cincinnati, (resident in Danville in 1826)—"The proposition for a *union church* was wholly abandoned before any edifice for the new congregation was erected; and this was well known to all who contributed to the object. They found it would be absolutely necessary to come into the fold of one of the Christian denominations. They concluded the proposed Church should be an Episcopal Church and none other. And the subscription paper showing the amount and object of the contributions declares it shall be a Protestant Episcopal Church. This is conclusive as to the denomination." (Private letter of October 1879.) Says Hon. William Donaldson of Pottsville, resident in Danville during the period from 1828 to 1851,—"I never heard anything about its (Christ Church) being a *Union Church* until you mentioned it." (Private letter of October 1879.) A number of the present residents of Danville, and living here at the time of building, all testify to the same fact. The first and only organization ever holding and controlling the building in question, was, "The Protestant Episcopal Church of Christ Church in the town of Danville." In March 1828, the Rev. James De Pui, Rector of St. Paul's Bloomsburg, began to give the persons mentioned regular services in the Court House; and he continued as the stated Rector of this Parish until 1832, or three years after the church was built. According to one of the advertisements below, subscriptions had been made "for building an Episcopal Church in Danville," so early as May of the same year, (1828). Says Judge Donaldson again,—"The high officials of the then new Organization of the *Protestant Episcopal Church of Danville* made a written request on Columbia Lodge No 159, Danyville, to lay the Corner Stone of the same in Masonic form." This we know was done according to said terms, as now seen in the local newspaper of date, and as many living witnesses testify. The engraved silver plate now in the Stone also testifies to the name and purpose of the building. Even the original receipt of the engraver is now in possession of the writer.

"William Donaldson Esq.

To Benjamin Jones Dr.

To Engraving Silver plate for Protestant Episcopal Church Danville— \$15
Philadelphia Oct. 18th 1828."

Not a scrap or particle of evidence is known to exist, of that or any approximate date, showing that said building was intended for the use or worship of any organization whatever but that which was and is known as a "Protestant Episcopal Church." If men, who had been once Presbyterians, Methodists, or Lutherans, as well as Episcopalian, organized together as a "Protestant Episcopal Church," then said men were in all intents and purposes *Episcopalians*; and they were not Methodists, Lutherans or Presbyterians, if they were, in the words of Mr. Frazer,—"moral, honorable and honest men, well qualified to manage and care for the temporalities of any church." But they were more. They seemed to know the value of Christian liberty, both in the fact of organizing, and in their remarkable treatment of their fellow Christians after their own church was built. They were earnest men. One of them being seen at an early day on the lot using a spade industriously, was asked

in astonishment,—“Doctor, *what are you* doing there?” “I am digging a place here where we poor *fellows* (not exactly the word) can pray for ourselves.”

So when the “Episcopalians” as they chose to become, had built the church with help from their friends in and out of town, and had it consecrated by a Bishop of our Church who never would and never could have consecrated knowingly a “Union Church,” they very kindly gave the unusual permission to other people, Non-Episcopalians, to worship temporarily in their own way in said church. The Rev. Mr. Kistler, a Lutheran preacher, was one. The eccentric Lorenzo Dow was another. The Rev. Jeremiah Shindel, elder brother of the present respected Pastor of the “Pine St. Lutheran Church,” was another. According to the MONTOUR AMERICAN of 16th October 1879, “a Lutheran congregation was organized” in Christ Church in 1830, implying plainly that the “Lutheran Church” in Danville is two years younger than the “Protestant Episcopal Church” in Danville. In June 1834, according to written documents of date, Mr. Shindel’s ministrations were removed to the Court House, where the owners of Christ Church, the Episcopalians, had themselves first worshipped in 1828 while their own Church was building. During no one year, according to the canonical records of the Protestant Episcopal Church in the Diocese of Pennsylvania, was the spiritual care of this building ever given up by those who first assumed it in 1828, up to the present time. Not one year, from 1828 to the present, can be shown wherein, either some Clergyman of our Church did not report to our Diocesan Convention from this Parish, or one of our Bishops did not report a visitation of the same. If Lutherans or others worshipped in Christ Church as Lutherans &c, once, twice, or an hundred times; or if they saw fit to take the liberty to organize themselves to their own liking in said building, it was by special courtesy of the only acknowledged owners of the edifice, the Protestant Episcopalians, who thereby ignored their own laws and precedents. When such a questionable state of things ceased to be *approved*, it very naturally ceased to be.

From the original Account Book of the Building Committee, we are allowed by the venerable Chairman of that Committee, still living, to present a few figures. This book has its heading, written 51 years ago, thus:—“Book of accounts of — the Building Committee of the Danville Protestant Episcopal Church now erecting, Nov. 17th 1828.”

In this book is the Subscription list, showing as is believed, all the names and all the money subscribed. The list includes the names of many people in and out of town; Presbyterians, Methodists, German Reformed, Lutherans, and Romanists. The whole amount of money given for the land, and building the church, was \$4149.01. Of this sum there was contributed by the members of the Protestant Episcopal Parish and by Episcopalians out of town, \$3001.73. By Lutherans, there were contributed just *eighty-six dollars and twenty-five cents*.

Now in view of the above facts, and the vague claims and unfounded rumors heard within the past few weeks, that this church was built for a “Union Church;” that another “Church has a rightful ownership in it;” that “the Episcopalians have gotten it away from some other denomination by some trickery,” &c, are at least singular and striking.

And especially such statements as have appeared in the MONTOUR AMERICAN since the Jubilee,—that any Christian body whatever beside the Protestant Episcopal Church ever “held their position in Christ Church as a matter of right;” and that Episcopalian were “in all probability by far the smallest givers,” are very remarkable statements.

The Law of our Church, adopted from the still earlier English law in 1792, is plain and can be read of all men in the Book of Common Prayer :—

“No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he hath had Episcopal Consecration or Ordination.” The Canons of our Church, solemnly binding upon all our ministers and organized parishes, read thus :—“No Minister in charge of any Congregation of this Church, or in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church.”

The true “Episcopalian” stands in all charity upon the principle, that, loyalty to conscientious and clear convictions of truth is better than even specious liberality ; a principle equally applicable to ecclesiastical government and evangelical doctrine, both of which we conceive to be within the scope of the one universal formula of all Christendom, the Apostles’ Creed.

D. Page II.

In the “Danville Intelligencer” of the 28th October 1828, we find the following notice, arranged in columns of double size and with a rare display of type-setting for that day of quiet sensations.

DANVILLE, OCTOBER 28th, 1828.

LAYING OF THE CORNER STONE.

On Thursday last, the 23d inst., the Corner Stone of the Episcopal Church was laid, in the town of Danville, and on no former occasion, it is believed, were ever assembled in that place so vast a concourse of people. The weather was unusually fine, and the circumstance of this being the day after receiving proposals for canal contracts had attracted a great number of respectable men from different States of the Union, as well as our own.

We can truly say that even in our populous cities there are but few events which could produce so grand and imposing a spectacle, and in a comparative small inland town, such as Danville, the effect was like enchantment.

The whole ceremony was conducted with a degree of solemnity, grandeur, and devotion, well calculated to impress the surrounding spectators with the sublimest feelings of devotional gratitude to the all wise and beneficent Being by whose divine permission his creatures were allowed to express their thanks for his Almighty goodness and protection.

To particularize objects of praise, when all did their duty in the most be-

coming manner, would be invidious. The decorum and marked piety of our citizens were well calculated to elevate their moral and religious characters in the opinions of the highly respectable strangers who were eyewitnesses of the scene. To the Masonic Brethren, generally, all praise is due for their correct and dignified deportment, and the splendour of their appearance. Their number was much greater than usual, on similar occasions, in this part of the State.

On the procession entering the Court House, an appropriate Psalm was sung by the ladies, which had a very interesting and pleasing effect.

THE REV. ROBERT PIGGOT (assisted in the devotional exercises by the REV. JAMES DE PUI and MR. —— CARTER) delivered in the Court House a highly impressive and eloquent Sermon; which, for chastity and elegance of diction, purity, elevation, and piety of sentiment, surpassed the expectations of those who, from previous knowledge of his character, were prepared to appreciate his talents and piety. His urbanity of manners, and general intelligence, have left a lasting impression in his favor, on the minds of our citizens; and should any future circumstance induce him to revisit us, his return will be hailed with a joyful welcome.

An address was made to the by-standers, after the Corner Stone was laid, in a neat and appropriate style, peculiarly adapted to the occasion, by the REV. JAMES DE PUI, Rector of the Church. The following was the

ORDER

Observed at the Masonic procession formed at Danville, on Thursday, the 23d of October, 1828, for the purpose of laying the

CORNER STONE OF CHRIST CHURCH.

MASONS IN THE FOLLOWING ORDER:

Two Tylers with drawn swords.

LEWISBURG BAND.

1. Tyler of Lafayette Lodge, No. 194, with drawn sword.

THE BANNER BEAUTY.

Two Stewards of Lafayette Lodge.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Junior and Senior Deacons.

Secretary and Treasurer.

Junior and Senior Wardens.

Mark Masters.

Past Masters.

W. Master of Lodge No. 194, New Berlin.

The following Lodges in the same order as above:

2. Charity Lodge, Milton, No. 144.

M A R S H A L .

BANNER STRENGTH.

3. Williamsport Lodge, No. 106.

BANNER WISDOM.

4. Wilkesbarre Lodge, No. 61.

BANNER FAITH.

5. Sunbury Lodge, No. 22.

BANNER HOPE.

6. Columbia Lodge, No. 159, Danville.

BANNER CHARITY.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Junior and Senior Deacons.

Secretary and Treasurer.

Junior and Senior Wardens.

Mark Master.

Past Masters.

Three Master Masons with vessels containing corn, wine, and oil.

The Principal Architect, with square, level, and plumb.

Bible, square, and compass, carried by a Master Mason, supported by two Stewards.

Two large lights borne by Master Masons.

A large light borne by a Master Mason.

Deputy Grand Masters.

A Master Mason, bearing Book of Constitutions.

Two Deacons with rods.

Clergy.

Rector of Christ Church.

Grand Chaplain supported by two Stewards.

W. Master of Lodge No. 159, Danville.

Building Committee.

Citizens.

The procession formed in front of Mr. Moore's Inn at high twelve, when it moved up Mill street to Pine street,* returned down Mill street to the Court House. On arriving at the front door of the Court House the brethren opened on each side to admit the Master, followed by the brethren in seniority; where Divine Service was performed, and a Sermon delivered by the Rev. Robert Piggot, Grand Chaplain of the Grand Lodge of Pennsylvania. When the ser-

*Now known as Mahoning street.

vices were completed the brethren and citizens proceeded, in the order of procession, to the scite of the Church.

Upon arriving at the spot the procession halted, and opened, for the purpose of passing the Clergy, and W. Master and Officers, to ascend the platform, where a hymn was sung, and a prayer offered by the Grand Chaplain.

When, at the command of the Master, the stone was ordered to be slung, and a Bible and common prayer book, the different coins of our country, and a silver plate, with an inscription upon it, deposited in the cavity prepared for that purpose, the stone was then gradually lowered, making three regular stops before it reached the ground, during which time the band played,

"When earth's foundation first was laid."

After which the Master and the Past Masters descended from the platform, by whom he was supported, proceeded, by his officers and operative Masons, to the spot where the stone laid—the Master taking his station at the East of the stone, supported by his Wardens in the West. The plumb, level, square, and mallet, were, in successive order, delivered by the bearers of them to the Wardens, by whom they were presented to the Master, who having respectively applied them, and pronounced the stone *laid in due form*, returned them to the bearers: Whereupon, three strokes being given with the mallet, the music sounded a flourish. The three glass pitchers, bearing the corn, wine, and oil, were then brought and delivered to the Master, who poured the contents upon the stone, saying: "May the bountiful hand of Heaven supply us with abundance of corn, wine, and oil, and all the necessaries, comforts and conveniences of life, but above all the bread of life be freely dispensed among us; the wine of spiritual consolation be abundantly poured into our hearts, and the oil of joy and gladness, with an unction from the Holy One, pervade our souls; these we desire not only for ourselves, but for those who shall occupy our places when we are gone to that bourne from whence there is no return. (The Master having then re-ascended the platform ** the music sounded a flourish;) As we have now laid the foundation stone, we implore the blessing of the Great Architect of the Universe, for except the Lord build the house, they labour in vain that build it. May he prosper the work and bring it to a happy completion: may the Gospel of Jesus Christ be faithfully preached in the building to be erected here to the everlasting good of men: may the eternal Father cause his face to shine upon the congregation erecting this house; upon any that may minister among them; upon all that love a Saviour's name; and upon all their efforts to promote the Divine Glory. So mote it be. Amen."

An address having then been delivered by the Rector of the Church, and the ceremonies being closed, the procession was again formed and returned in order to the Lodge rooms, the band playing, "Come let us prepare."

The following is the inscription on the plate:

THE CORNER STONE

Of the Protestant Episcopal Church of the congregation of Christ's Church in the town of Danville, Columbia County, Pennsylvania, was laid in ancient Masonic form by William Donaldson, Esq. Worshipful Master of Columbia Lodge, No. 159, held in the said town, assisted by James DePui and E. N. Doan, his Wardens, and by the brethren of the said Lodge; attended by the Masonic Fraternity of the surrounding districts,

This 23d day of October, A. L. 5828, A. D. 1828.

Officers of the R. W. G. Lodge of Penn.

Bro. Thomas Kittera, R. W. G. M.

Michael Nisbot, R. W. S. G. W.

John Steele, R. W. S. G. W.

The Right Rev'd William White, D. D. Bishop of Penn.

Henry U. Underdonk, D. D. Assistant Bishop.

Rev. James De Pui, Minister of the congregation erecting this building.

Wardens, Vestrymen.

John C. Theil, Baltis Applemán, Jacob Swisher, Peter Baldy, Gorge A. Frick, John Reynolds, Michael Sanders, and Joseph Maus.

His Excellency John Quincy Adams, President of the United States.

His Excellency John Andrew Shulze, Governor of the State of Pennsylvania.

In the same paper of the date of 22d July 1828 is the following:

PUBLIC NOTICE.

Notice is hereby given, to the subscribers for building an episcopal church in Danville, that they are requested to pay one fourth part of their respective subscriptions, the 24th of July next.

May 19, 1828.

WILLIAM COLT,
PETER BALDY.

Also of the date of 21st Oct. 1828, we find the following advertisements:

THE CORNER STONE

of the Protestant Episcopal Church about to be erected in Danville, Columbia County, will be laid on Thursday, the 23d day of October next, at 12 o'clock meridian. All christians are invited to attend. An appropriate sermon will be delivered on the occasion.

PETER BALDY,
GEO. A. FRICK,
ANDREW Y. MOORE,
L. G. BANCROFT,
WM. COLT,
WM. WILSON,
J. C. THEIL,
JOHN REYNOLDS,
JOHN RHODES,

Building
Committee.

Danville, September 30th, 1828.

MASONIC PROCESSION.

The undersigned committee, appointed at a meeting of Columbia Lodge, No. 159, held in their Lodge room at John Moore's, in Danville, Columbia county, respectfully invite all Lodges, and Brethren of good standing, to attend at the ceremony of laying the Corner Stone of the Protestant Episcopal Church in Danville, on Thursday, the 23d of October next. The procession will be formed, at the Lodge room, precisely at HIGH TWELVE;—and a sermon will be delivered on the occasion, by a distinguished member of the order.

William Donaldson,
James De Pui,
Thomas C. Foster,
Elijah N. Doan,
John C. Thiel,
Caleb Fisher.

Danville, September 30, 1828.

NOTICE.

The subscribers for the building of the Protestant Episcopal Church, in Danville, are requested to pay the second instalment of said subscription * * *

(Signed) W.M. COLT,
PETER BALDY.

E. Page 13.

The Rev. Robert Pigget D. D., whose words we have here quoted, and the present Rector of Holy Trinity Parish, Carroll county, Maryland, was born May 1795; baptized also and grew up, in Trinity Parish, New York City. He was baptized by Bishop Moore, confirmed and ordained, both deacon and priest, by Bishop White. It is a painful modification of the happy reminiscences of this Jubilee to know that Dr. Pigget might have been present but was not: he knew nothing whatever of the Jubilee until after it was over. A very pleasant correspondence has since been opened between the dear old man and the rector, a part of which we here present as the best representation now possible of so important an actor in the eventful scenes of 51 years ago.

*Rectory Hill, Sykesville, Md.
Nov. 10th, 1879.*

*Rev. F. Milton Peck,
My Dear Sir,*

Yours of 6th inst. is before me. I answer, in GOD's mercy I am the man who was favored to deliver the sermon at the laying of the corner stone of the Protestant Episcopal Church at Danville, as I was, previously, at the laying of the corner stone of the first Episcopal Church at Harrisburg. In both instances Prot. Epis. Churchmen took the lead; in the latter church, Doct. G. T. Bedell delivered the

sermon. "As to a Union Church," I don't suppose such a thought could have entered my mind favourably or unfavourably: it was a NON ENTITY.

I asked the vestry for a copy of the sermon; but never got it.

I was entirely burnt out nearly nine years ago, a very valuable library was destroyed, my literary labours for 53 years, and all my written sermons for 47 years, and many documents of great importance, with furniture, bed, bedding and clothing were all consumed, and I was left standing in my shoes, with here and there a few scattered articles round. At the time I was where I ought to be, in the pulpit at 9 o'clock at night.

* * * Your kind letter has excited my egotism. I am in my 85th year. I hold service and preach twice every Sunday, in two churches 4 miles apart to which I am taken, where I read service, as I have no assistant.

My whole time is taken up in writing sermons and preaching them, with other necessary collaterals. Could you gather up any important information respecting me, you will confer a very great favour by giving me the details.

It may perhaps interest my brethren of the "Mystic Tie," that I was for 11 years a grand chaplain of the Grand Lodge of Pennsylvania, and ten years Grand Chaplain of the Grand Chapter. It will be tedious to mention all the GRAND Things I have gone through, till I have the ineffable 32d degree. Amidst it all, I can never get rid of the idea that I am only Robert Piggot, and nothing to boast of at that. * * * * *

Robert Piggot, D. D.

F. Page 20.

I am assured by a clergyman who knew the parish well so far back as 1837, that one motive of the persistent and heroic faithfulness of the Sunday School workers of Christ Church at this date, was "to prevent certain intruders" from gaining an unlawful possession of the building in the absence of a resident rector. Any light suggested by this fact, falls rightly upon Appendix C.

G. Page 27.

The following is from the regular Parochial Report, in the Journal of Convention of the Diocese of Central Pennsylvania held in St. James's Church, Lancaster, June 1879, from Christ Church Parish:—

"Early in the year 1876 an unbaptized man, prostrated by fatal illness, sent for

the Rector of Christ Church, Danville, to come and be his Christian Pastor. Hardly any relation had hitherto existed between us save that of passing acquaintance. The result was a constant, intimate and loving relation, the man's baptism, and his being received into the full privileges of the Church. After a peculiar and distressing illness, the wonder of all medical observation, the man died in November, 1878, a peaceful and rejoicing member of Christ. A fine new brick church building, having by process of law fallen from the hands of Methodists into the possession of this sick man many months before he died, it seemed the spontaneous impulse of his own gratitude for his religious comforts, that he made a free gift of the property to the Parish of Christ Church, Danville, requiring in the deed that the seats should be forever free, and in his will endowing the gift with \$2,200 for the maintenance of Divine Worship within its walls. This building, beautifully furnished with its needful appurtenances for our use, remodelled and elegantly improved through the ready offerings of many parishioners and friends, was consecrated on the 19th of November last, as Grace Church, Chapel-of-Ease to Christ Church, Danville, being entirely under the control of the Rector and Vestry thereof, and a monument of the gratitude and piety of the sufferer, now at rest, Charles Carr of Northumberland County.

With its interested and growing Congregation and a flourishing Sunday School, we have this important and most encouraging work added to the love and care of the Rector and faithful working parishioners, all within one year. On Trinity Sunday Morning we commemorated the first anniversary of our possession of the new property, by the joining of the two congregations of the Parish in the full services of the Church with Holy Communion in the beautiful Chapel. *Laus Deo.*"

The more complete and detailed history of this matter is fully recorded in the Parish Record of Riverside, and also deposited within the Corner-stone of Grace Church.

H. Pages 18 and 28.

The seeming discrepancy between the two statements of the number of the scholars in the first Sunday School, on page 17 as 49, and on page 28 as 41, is explained thus. Long after this book was in the printer's hands there came to light unexpectedly the "Secretary's Book" of Christ Church Sunday School, the contemporary companion of the Sunday School Record Book mentioned in the Discourse. This Secretary's Book begins its record thus: —

Sunday Morning, January 19, 1834.

School was opened with Office of Devotion and was closed with singing a Hymn. There were present

Teachers, Male,	3.	Scholars, Male,	}
" Female,	3.	" Female,	

Teachers,	6.
-----------	----

Remarks. First time of the assembling of scholars for the purpose of forming a Sunday School in Christ Church, Danville. System of Instruction re-

commended by the General Protestant Episcopal Sunday School Union was partially introduced—designed to be fully adopted as the school progresses.

Sunday afternoon, January 19, 1834.

School was opened with singing.

Present, Teachers, Male	1	Scholars, Male	29
" Female	3	" Female	20
Total	4	Total	49

It will thus be seen that at the actually first opening, in the morning, there were but 41 scholars; and yet on the first day of opening, there were, in the afternoon, 49 present. This explanation makes the two books not to disagree.

As the record of the teachers and scholars of that first Sunday School cannot but be interesting and perhaps some day important, we copy it from the Secretary's Book.

During that first Winter the OFFICERS were,

Assistant Superintendent,	David Phillips.
Teachers,	John Clayton,
	B. Rush Petrikin,
	Henry P. Baldy,
	Philemon Humphrey.
Superintendent,	Agnes F. Petrikin.
Teachers,	Elizabeth S. Selin,
	Lucy Wilson,
	Elizabeth White,
Mrs. H. Montgomery,	
	Agnes Spence,
	Juliann Dean,
	Rebecca Reynolds.

SCHOLARS.

Boys.

Samuel Culp,
Peter George,
Peter Eyerly,
Forsythe Petrikin,
Jonathan P. Shultz,
Franklin Petrikin,
James Lutz,
John Goodman,
Henry Phillip,
Daniel Snyder,
John Gulick,
John Cashner,
Daniel Hoffman,
Wm. H. Reid,
George Smith,
Jacob Smith,

Girls.

Elizabeth Smith,
Agnes Culp,
Mary Carsner,
Juliana Gulick,
Catharine Koons,
Lucretia Murray Henry,
Evelina B. Henry,
Mary Ann Ruch,
Rebecca Mc.C. Perin,
Ann Elizabeth Perin,
Clara Ann Read,
Mary Ann Goodman,
Amanda Smith,
Helen M. Petrikin,
Amanda Ruch,
Maria Eyerly,

William Greenly,	Jane Dean,
George B. Reid,	Catherine Hoffman,
Jackson Ruch,	Rebecca Hoffman,
Lafayette Ulrick,	Elizabeth Yerick,
Jacob S. Phillip,	Susan Dean,
Nathanael Smith,	Caroline Reiser,
Samuel Smith,	Mahala Campbell,
William George,	Mary Ann Sechler,
Michael Eyerly,	Eleanor Young,
John D. Petrikin,	Agnes Lunger,
Alem Sechler,	Mary Ann Phillip,
John Reynolds,	Charlotte Hutterstain,
John Trainer,	Catharine Pegg,
James Dean,	Hannah Soles,
Lewis Hoffman,	Harriet Ray,
Charles Sechler,	Henrietta Ray,
Right Koons,	Catharine Cameron,
Franklin Sechler,	Mary Cameron,
Perry Dean,	Hannah Dean.
Aaron Reiser,	<i>(Boys continued.)</i>
Adam Reiser,	Adam Ray,
Henry Snyder,	James Moore,
John Phillips,	Munroe Koolbaugh.
William Ray,	
Daniel George,	

The Record goes on with more or less of regularity, apparently supplemented by the other Record Book first discovered, for about two years, until we come to this touching statement, written in pencil and now nearly illegible, made on Palm Sunday, 24th March, 1839 :—

"This in all probability is the last entry I shall ever make in this book; and in so doing may I not add a word of advice--Do not be easily discouraged--upon no account let the school be discontinued--if but one scholar persevere God will bless your efforts."

A. F. Petrikin."

Agnes Forsyth Petrikin was born the 30th of July 1811, was married 26th March, 1839, to David Norman Scott; M. D. and died 4th March, 1847. Miss Margaretta Scott, once of the African Missionary staff, and now laboring for the same cause, was one of her four children.

Parishioners with their children now with loving veneration may well "arise up, and call her blessed;" for how much of the present privileges they enjoy may be due to God's blessing upon her labor and prayers? The Record contains but little after the above that is intelligible or important.

I. Page 26.

At a meeting of the Wardens and Vestrymen of Christ Church, Danville, December 18th 1871, Peter Baldy sen. presiding, the following was unanimously adopted.

WHEREAS, We, the Wardens and Vestrymen of Christ Church Parish, Danville, Pa., desire to recognize the lawful supervision of the Rector of this Parish in all things pertaining to the arrangement of public services in the Worship of Almighty God, and his sacred responsibility for the direction and conduct of the same:

WHEREAS also, We are well assured that the wearing of Surplices by choristers in the House of God is not only allowed by the spirit of the American Church as represented in her highest legislative capacity; but is also in accordance with the example of the Church of God before the Gospel, (1ST. CHRON. xv, 27 : 2D CHRON. v, 12 ; 1ST. SAM. ii, 18.) and of the Church of Christ from the primitive times, including especially the familiar custom of our Mother Church of England, as well as an occasional precedent in our own parish: and

WHEREAS, It is our most earnest and sincere aim to promote a true and devotional spirit, and to favor the cultivation of an elevated and solemn degree of reverence in the worship of the Lord's House, therefore

Resolved, That the Rector of this Parish be requested to consent to and authorize, according to his own discretion, the habiting with Surplices of the Choristers of this Parish at an early day.

Resolved, That a copy of the foregoing preambles and resolutions be sent to the Rector.

DANIEL DE LONG,
Secretary.

TO THE WARDENS AND VESTRYMEN OF CHRIST CHURCH :

Brethren :—

In Reply to your communication containing a Resolution to request the Rector to consent to the habiting with Surplices of the Choristers of this Parish, I beg leave to say, that: in accordance with the opinions and desires therein expressed, I take pleasure in authorizing the use of the Surplice by the Choristers of this Parish, to take effect at any time when the plan can be consummated; and subject to these restrictions, viz.:

No unbaptized person, nor any person whose moral character does not stand fair before the world, shall wear a Surplice in this Church:

and Surplices shall be worn by the Choristers only on such occasions as the Rector may appoint.

With the earnest prayer and hope that whatsoever we do we may do all to the Glory of God,

I am Truly Yours in the Church,

RECTORY, DANVILLE,

J. MILTON PECK.

St. Thomas's Day, A. D. 1871.



Parish Kalendar.

Christ Church Parish,

DANVILLE, PENN.

DIOCESE OF CENTRAL PENNSYLVANIA.

VOL. III.

SPECIAL NUMBER.

ADVENT, A. D. 1878.

REDEEMING THE TIME.

December	1. 1st SUNDAY IN ADVENT.
"	8. 2d " " "
"	15. 3d " " "
" 18, 20, 21.	EMBER DAYS.
"	21. ST. THOMAS.
"	22. 4th SUNDAY IN ADVENT.
"	25. <i>Christmas Day.</i>
"	26. ST. STEPHEN.
"	27. ST JOHN THE EVANGELIST.
"	28. HOLY INNOCENTS.
"	29. 1ST SUNDAY AFTER CHRISTMAS
A D 1879.	
January	1. THE CIRCUMCISION OF CHRIST.
"	5. 2d SUNDAY AFTER CHRISTMAS.
"	6. <i>The Epiphany.</i>

PARISH NOTES.

This Parish became a member of the old Diocese of Pennsylvania, A. D. 1824. Christ Church was consecrated by Bp. H. U. Onderdonk in the Fall of 1829. Grace Church, Chapel-of-Ease, was consecrated 19th Nov., 1878. Rectory built in 1851.

BISHOP OF THE DIOCESE,

M. A. DEWOLFE HOWE, D. D.

RECTOR,

REV. J. MILTON PECK.

Instituted, Sept., 1870.

WARDEN^S,

Peter Baldy, Sen. Daniel De Long.

VESTRYMEN,

Peter Baldy, Sen ,	Alex. J. Frick,	Peter Baldy, Jr,
Daniel De Long,	Henry Earp,	David D. Maus,
	John O'Conner.	

Treas—P. Baldy, Jr. Treas. Cemetery.—Alex. J. Frick.

Organist.—P. Baldy, Jr., with 20 Choristers at Christ Church,
and 24 additional at Grace Church.

Sexton.—Solomon Philips.

SERVICES, &c.

CHRIST CHURCH :

Sundays.—Morning Services at 10:30. Children's Service, with Instruction, at 2 P. M. Evening Service (choral) at 7 P. M.

Holy Days, as announced on Sundays. Fridays, 7:30 P. M.

Christmas Day, 10:30 A. M.

GRACE CHURCH :

Sundays.—Evening Prayer at 3:30 P. M., on alternate Sundays, beginning with Advent, and perhaps more frequently at an early day.

Christmas Day, 6:30 P. M.

THE PARISH KALENDAR

ADVENT, 1878.

PRECEPT UPON PRECEPT—HERE A LITTLE AND THERE A LITTLE.

ADVENT.

Advent means *coming*—to us now, the Coming of Christ. Those who were at Church on Sunday, the 24th Nov., were reminded that we now begin a new year, a new Christian Year—the 1st Sunday in December is the Church's New Year's Day. The world's New Year, the 1st of January, which guides all our civil transactions, is of recent establishment, and depends upon a decree of the Pope of Rome less than three hundred years ago, (and back of that the ancient mythology of pagan Rome) A. D. 1582. For a long time previous to that, the 25th of March was New Year's Day of the Civil year in all Christian lands, because that day commemorated the first recorded event in Gospel history, the Annunciation by an angel to the Virgin Mary, of the coming of Christ in the flesh.

For near two hundred years the English Church and nation resisted the innovation, and kept their New Year's for civil appointments on the 25th March, until by Act of Parliament Sep. 1752 the 1st of Jan. was adopted. And the whole Greek Communion of Russia and Greece, the most intensely Protestant Church of all Christendom, including 80 millions of Christians, still adheres to the *Old Style*.

Nevertheless, this Advent Season is observed by the large majority of Christendom, both Protestant and Papal, as the beginning of the *Christian Year*. By special services, Collects, Epistles and Gospels, we can trace Advent back to the pure days of Christianity, in the fourth century at least.

And it could be hardly otherwise, when we know that Christmas itself has been observed so long in the Church, that Christmas sermons now extant, which were preached in the fourth century, refer to the festival as then even very ancient. And many years before that a church filled with worshipping Christians was burned on Christmas Day, by their pagan persecutors.

The first Sunday in Advent is always the fourth Sunday before Christmas, whether it fall in November or December. Thus it is that the Church “Does not number her days or measure her seasons so much by the motion of the sun as by the course of our Saviour, Who, being the true *Sun of Righteousness*, began now to rise upon the world.”

And Advent is a most solemn season to the Christian. While it commemorates the first coming of the Lord it leads us to look on to His second coming to judge the world. Advent leads us to consider Death, Hell and the Judgment; it leads to reflection and self-examination. Christ will come again: *Who will render to every man according to his deeds. So then every one of us shall give an account of himself to God.*

There is about as much reason for the members of an Apostolic and Scriptural Church to observe Advent as the Lenten season, as one of penitence and humiliation. Surely nothing can be more wholesome than this devout consideration once a year, of the end of all things, and of one's own future and certain accountability. And an Advent rightly and humbly spent only prepares the religious mind the better to appreciate and enjoy the privileges and blessings of Christmas-tide. So crowd upon the reflecting Christian's mind varied thoughts and striking lessons. The joys and the glories of Christmas—the terrors of the Judgment Day! "The fir tree, the pine tree, and the box together"—the scenes of a dissolving world! The star-lighted manger of Bethlehem and Epiphany lights—the Eternal Judge and the flames of a burning Universe! The angelic chorus to the shepherds—the archangel's trump to a startled world!

GRACE CHURCH: CHAPEL-OF-EASE, RIVERSIDE.

The delightful services and happy associations of week before last will neither soon be forgotten, nor their blessed influence soon be lost we trust, by our parishioners. The Consecration service was a rich and rare treat to most of us, and the sessions of the Convocation roused an unusual interest.

At 10:30 A. M. on Tuesday the 19th of November, the white robed procession of the Bishop, twelve presbyters and one deacon, entered our new and beautiful GRACE CHURCH, according to the rubric, escorted by the Wardens and Vestrymen, and moved to the Chancel saying responsively the *Domini est terra*, 24th Psalm.

The Holy Bible, standard edition of the Book of Common Prayer, the vessels of the Holy Communion, and the large (receiving) Alms-basin, were borne by different clergymen and placed in their proper positions.

The Deed conveying the property by the late Mr. Charles Carr to the Corporation of "Christ Church, Danville," was first read by Mr. Alex. J. Frick, Vestryman, and the Request to Consecrate by Mr. Daniel DeLong, Warden. The Bishop then proceeded to consecrate, and after the Consecration, the Bishop's Sentence of Consecration was read by the Rev. Milton C. Lightner, of Binghamton, N. Y., and a former rector of this parish. After the singing of the 197th Hy., "One sole baptismal sign," Morning Prayer and the Holy Communion succeeded, in which services, all the clergymen took some part. The Bishop's sermon (says a local report) "was exceedingly appropriate to the peculiar circumstances of the occasion, tender, conciliatory, and pleasing to all unprejudiced listeners." And (continued another report) "as some consolation to those who had lost the use of the building, the Bp. reminded them that if John Wesley the great founder of Methodism were present he would stand by him in telling his friends to come to the Episcopal Church for the ministration of the Sacraments, and always to attend the public services of that Church in which he (Wesley) was born and brought up, and of which he was a minister until the days of his death." "The scene was really one of rare beauty. The exquisitely decorated Chancel, with its rich coloring and most beautiful stained windows, the company of white robed clergy with the glorious sunlight, all together made a striking picture." "The interior arrangements are in remarkably good taste, and we congratulate the people of Riverside, as well as the Rector and Vestry of Christ Church, upon a good thing well done." After the services the Bishop, clergy, vestry-

men and choristers partook of a fine collation spread at the residence of Francis G. VanNorstran, Esq., by the ladies of the Parish. The Convocation services, which succeeded in Christ Church on Tuesday evening and Wednesday morning, in Grace Church Wednesday evening, were a continuation of the festival of good things. The powerful sermon of Dr. Hopkins at the last service cannot be easily forgotten, in its clear exposition of that most important truth, often denied, ignored and misunderstood, that the Protestant Episcopal Church in this land is simply a direct and pure continuation of English Christianity as first planted in Britain in the Apostolic Age: a Church, whose purity and historical authority is tacitly but clearly acknowledged by all Protestant English-speaking Christendom, by the one fact alone, that they all take as their standard of religion, the version of Holy Scripture furnished by the Church of England; while some in innocent ignorance have gone so far as to accuse us of *not* "going according to the Bible," because in different parts of our liturgy, the Psalms, &c., we sometimes use earlier and longer-endearred versions of the Bible, furnished also only by our Mother Ch. of Engla d.

"The antient British Church, by whomsoever planted, was a stranger to the bishop of Rome and all his pretended authority. We read of no civil authority claimed by the pope in these kingdoms, till the era of the Norman conquest." (circ. 1066.) Blackstone's Commentaries on the Laws of England, Lib. IV, cap. VIII, *De Praemunire*.

The history of Grace Church is peculiar and interesting, and we wish to present it faithfully and charitably—for truth and love are greater than us all.

Within ten years, the beautiful village of Riverside has grown up, a suburb of Danville, a short mile away, across the Susquehanna river. In June 1872 the First M. E. Society of Riverside, completed and occupied a neat, solidly built, brick church building, there being no other, as at present, house of worship in the village. In January 1877 the building fell into the sheriff's hands and was bought at public sale by a vestryman of Christ Church, Danville, by special request as trustee for persons holding mortgages on the property—one, the late Mr. Carr, then a bed-ridden man. There was then no thought or wish, to our best belief and knowledge that the property should ever become an "Episcopal" church. For about one year and a half the building was unoccupied. Frequent and generous overtures were made by those who held the property, for its former possessors to regain it, and also consent was given them to rent it. A nominal immediate payment was once requested, with the privilege of having ten years to pay the balance, five-sevenths, but the offer was not accepted. The whole sum asked for, in order to redeem the building and secure the two mortgagees, was less than one-third of the reputed first cost of the property. After the building had stood idle for more than a year, the holders, hoping and expecting constantly it would be redeemed in some way by its former owners, a notice in a county paper some ten miles away, was accidentally discovered, that the property would again be sold at Sheriff's sale, to pay for taxes, as *private property*—it not being the custom to tax church property. No notice to attend appeal had ever been received by the holders up to that time. A Protestant Episcopal ser-

vice was at once appointed for the first time on last Trinity Sunday, and so the property no longer could be named "private property"; The municipal authorities upon being acquainted with the entire facts at once abated the tax down to about one seventh of the tax bill, the barest legal limit. Next, Mr. Charles Carr, astonished this Parish corporation by requesting the privilege of making the property in question a free gift to them, to be used "exclusively and forever for the worship of Almighty God according to the doctrine and discipline of the Prot. Episcopal Church in U. S." Other claims besides Mr. Carr's being legally settled, the deed was executed in June 1878, and afterwards formally accepted by the Parish Corporation. Without any intended reflection or comment, we think this truthful statement, as we believe it, to be simple justice for all concerned, and we sincerely pray for Heaven's kindest blessings upon all those who have ever worshipped, or will worship, our Lord Jesus Christ in that now beautiful church, in sincerity, love and truth.

The name of "Grace Church" was first suggested by the purchaser of the property at the Sheriff's sale. It is a happy coincidence to find that the leading text of Scripture used (in the Chancel window) to illustrate the above name is also the text of the first sermon in the published volumes of Rev. John Wesley's Sermons, which we often peruse with great satisfaction: "*By grace are ye saved, through faith.*" Eph. II, 8.

With the earnest wish that all of our parishioners, far and near, should regard Grace Church as a very part of Christ Church Parish, being owned and controlled by the "Rector, Church-Wardens and Vestrymen" thereof, and not by any local board at Riverside; and that our parishioners at Riverside should not be regarded as any more pitiable heathen than we of Danville so as to need a "Mission Station" among them, it was thought wise and well to fall back on the old English appellation of a "Chapel-of Ease," the better to express the true idea and status to be desired. This is the meaning of the term, common in the Mother Church, and sometimes used in this country—a church built for the convenience, or ease, of parishioners living at a distance from the Parish Church. The Rector's first charge, as settled rector 20 years ago, was St. James's Chapel at the Trappe, Chapel-of-Ease to St. George's Spesutiae, Harford Co., Md.—so known in that region for 150 years before.

In view of the generous spirit shown by our parishioners and their friends, besides the great amount of *hard work* and faithful studious planning, it is no harm for once to record for future reference, the gifts so freely offered, and often pressed for acceptance without the asking, and also the donor's name, as we are only speaking in the family, of family matters.

The Bell, 524 lbs., key of C, of copper, tin and silver, (McShane Foundry, Baltimore,) contributed by residents of Riverside, to be rung for worship in Grace Church, fire alarms and all true occasions of the public weal. The porch Cross, of iron, presented by Mr. James P. Upham, President of Sullivan Machine Co., Claremont, N. H. Chancel window, triplet, (McPherson, Boston)—gift of the Children of Christ Church. Font, Ohio stone, gift of the home manufacturers. Messrs. Hawke & Frick. Standard Prayer Book on Holy Table, gift of Mr. Hiram W. Thorn

ton. *Holy Bible*, and Altar *hymnal*, gifts of Mrs. Musgrove, of Phila. *Brass* (receiving) *Alms-basin*, imported by Coxe & Son, London and N. Y., gift of Mr. J. W. Bohm, of N. Y. City. Wooden (collecting) *Alms-basins*, gift of Mrs. E. N. Lightner, of Muncy. Solid silver *Chalice*, from Mr. Wm. A Jones, of Phila., —do. *Paten*, from Mrs. Wm. I. Greenough, of Sunbury—both made by Ford, of N. Y. City. *Prayer Books* for stalls, from Mr. N. Ferre Lightner, of Phila. *Hymnals* for the same, from certain younger members of the Parish. Embroidered *ante-pendium* for Lectern, Miss Beaver. 4 *Book-marks* for proper seasons, silk, and gold bullion, (Horstman & Co., Phila.) gift of Mr. John Fryer, of Phila. *Rear colored windows*, French *diaphanie*, gift of Miss Easton. *Fair white linen* for Altar, gift of the Rector's Wife and Daughter, and embroidered by Mrs. Judson VanNorstran. *Brass Vases*, thank-offering of Mrs. P. Baldy Lightner, of Wilkesbarre. Book-rest for Altar, gift of Dr. Geo. Brinton Massey. Embroidered *Surplice* and *Stole*, gifts of parishioners of St. Matthew's, Sunbury. 75 *Prayer Books*, gift of N. Y. *Bible* & P. B. Society. *Hymnals* for congregation, gift of Rev. H. Baldy, of Phila., Mrs. Clarke and Mr. Geo. Clarke, of Bloomsburg. *Carpets*, *Gas works*, *Gas-fixtures*, decoration and polychroming of walls and ceiling (William Thomas) building of *chancel* and *belfry*, (Nicholas Hofer) *chancel furniture*, (Voris, Haigh & Gregg), &c., &c., all the gifts of sundry parishioners. *Reredos* and Gothic *Font-cover*, gift of the Rector.

Some may not be aware of the fact that clergymen of the Church of England are now and always have been among the rectors in our American Church. In 1736-7 the Rev. John Wesley, of Oxford University, was rector of Christ Episcopal Church, in Savannah, Georgia. But dear, good, earnest man that he was, he was ahead of the times; and because he was too faithful and loyal to the *Prayer Book*, striving to maintain the Scriptural custom of Holy Communion on every Sunday, to observe all the Festivals and fasts of the Church, the popular spirit turned against him and forced him to resign and return to England; where he did his blessed work of stirring up anew the spirit of life and zeal in the old Church, "our church, the Church of England" as he expressed it. (Ser. 79.) Or again, (Ser. 80.) "I am now and have been from my youth, a member and a minister of the Church of England. And I have no design to separate from it, till my soul separates from my body." Could John Wesley return no minister could be more welcome in our own pulpits than he—neither could he be driven back to England again for being a good Churchman.

Entered into rest, on the 7th Nov. after nearly three years of most painful suffering, borne in Christian cheerfulness and patience, Mr. Charles Carr, in his 65th year, widower and childless. He was baptized and confirmed, and received twice the Holy Communion, during the last sickness. Beside his gift of Grace Church to the Parish, he also left an endowment of \$2200 for the perpetual maintenance of its services: both gifts, we believe, being the voluntary expressions of pure gratitude, and without solicitation of any kind from anybody. Feelings of extreme tenderness and devout gratitude come fast and strong as we recall the many many visits at that suffering bedside. Thanks be to God for His wise providences, and the mercies of His grace, through Jesus Christ our Lord. Amen.

Inscription on the new Grace Church bell, the only bell on that side
the river:—



O COME LET VS WORSHIP AND FALL DOWN :
AND KNEEL BEFORE THE LORD OVR MAKER.

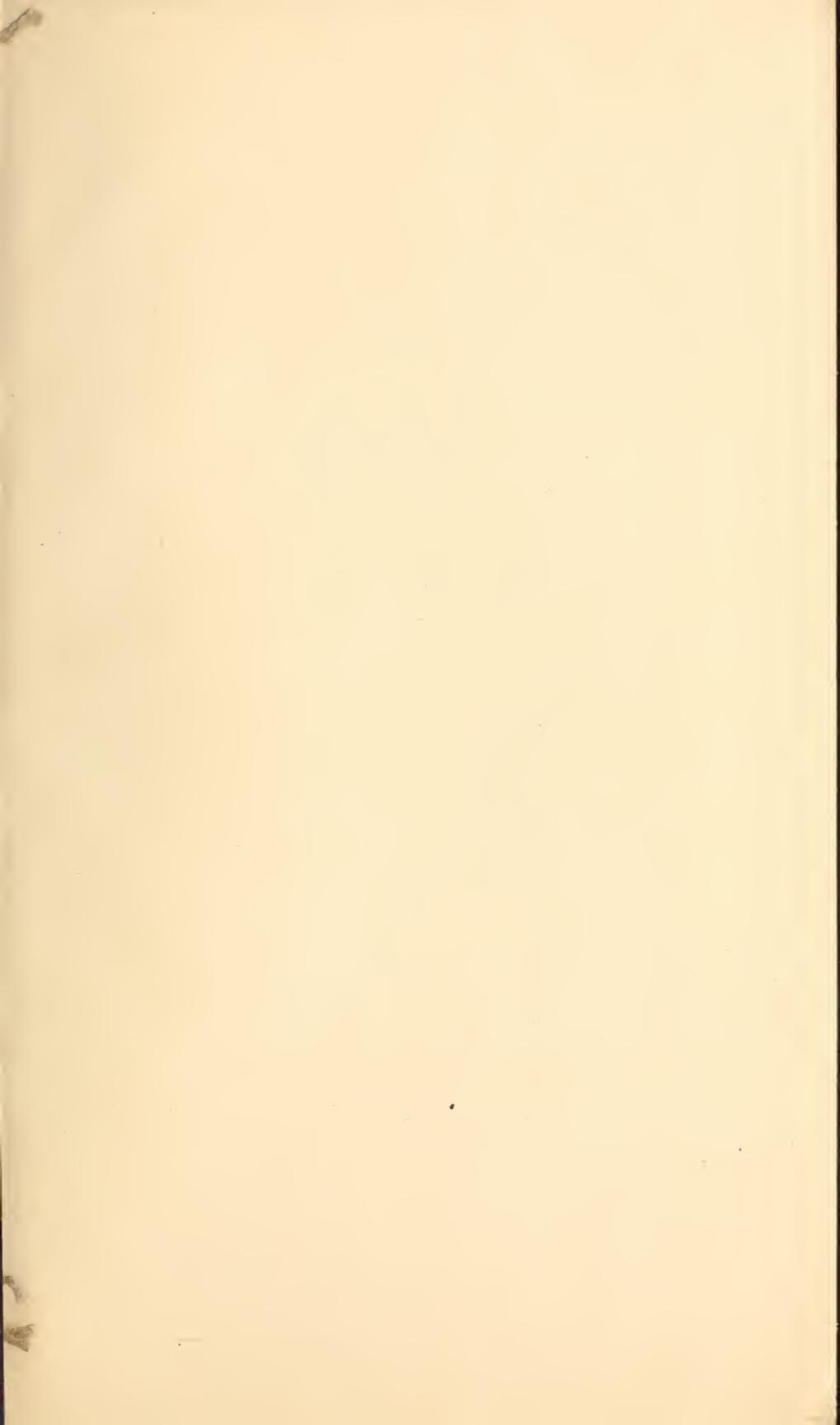
GRACE CHVRCH, RIVERSIDE, PENN :
CHAPEL OF EASE OF
CHRIST CHVRCH, DANVILLE.
A. D. 1878.

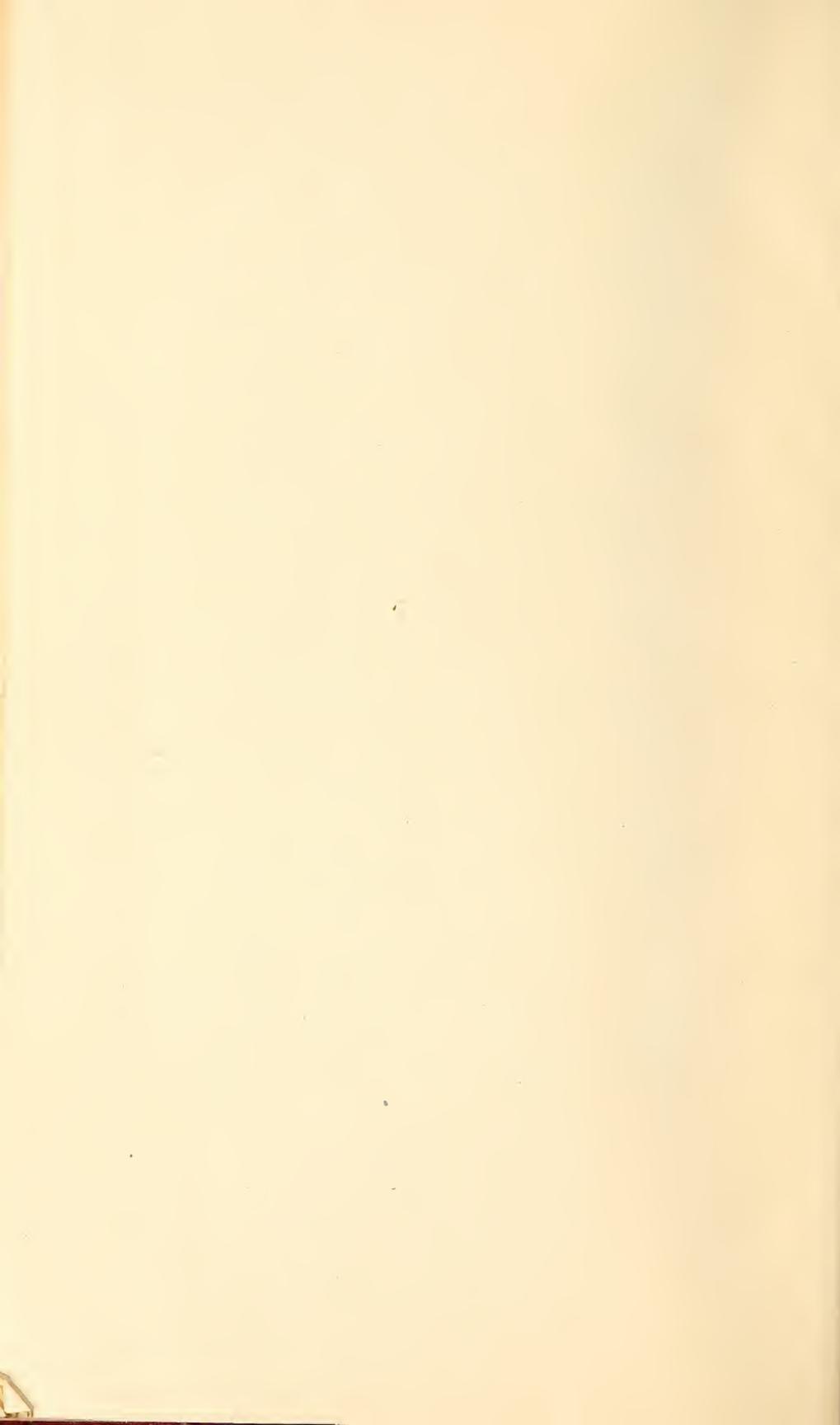
Awake! again the Gospel trump is blown,
From year to year it swells with louder tone ;
From year to year the signs of wrath
Are gathering round the Judge's path.
Strange words fulfilled and mighty works achieved,
And truth in all the world both hated and believed.

Once again, O, blessed time,
Thankful hearts embrace thee ;
If we lost thy festal chime,
What could e'er replace thee ?
Change will darken many a day,
Many a bond dissever ;
Many a joy shall pass away,
But the "Great Joy" never !
Once again the Holy Night
Breathes its blessings tender ;
Once again the Manger Light
Sheds its gentle splendour ;
O, could tongues by Angels taught
Speak our exultation,
In the Virgin's Child that brought
All mankind Salvation ?
Yea, if others stand apart,
We will press the nearer ;
Yea, O blest fraternal Heart,
We will hold Thee dearer ;
Faithful hearts shall answer thus
To all faithless scorning,
Jesus Christ is GOD with us,
Born on Christmas morning.

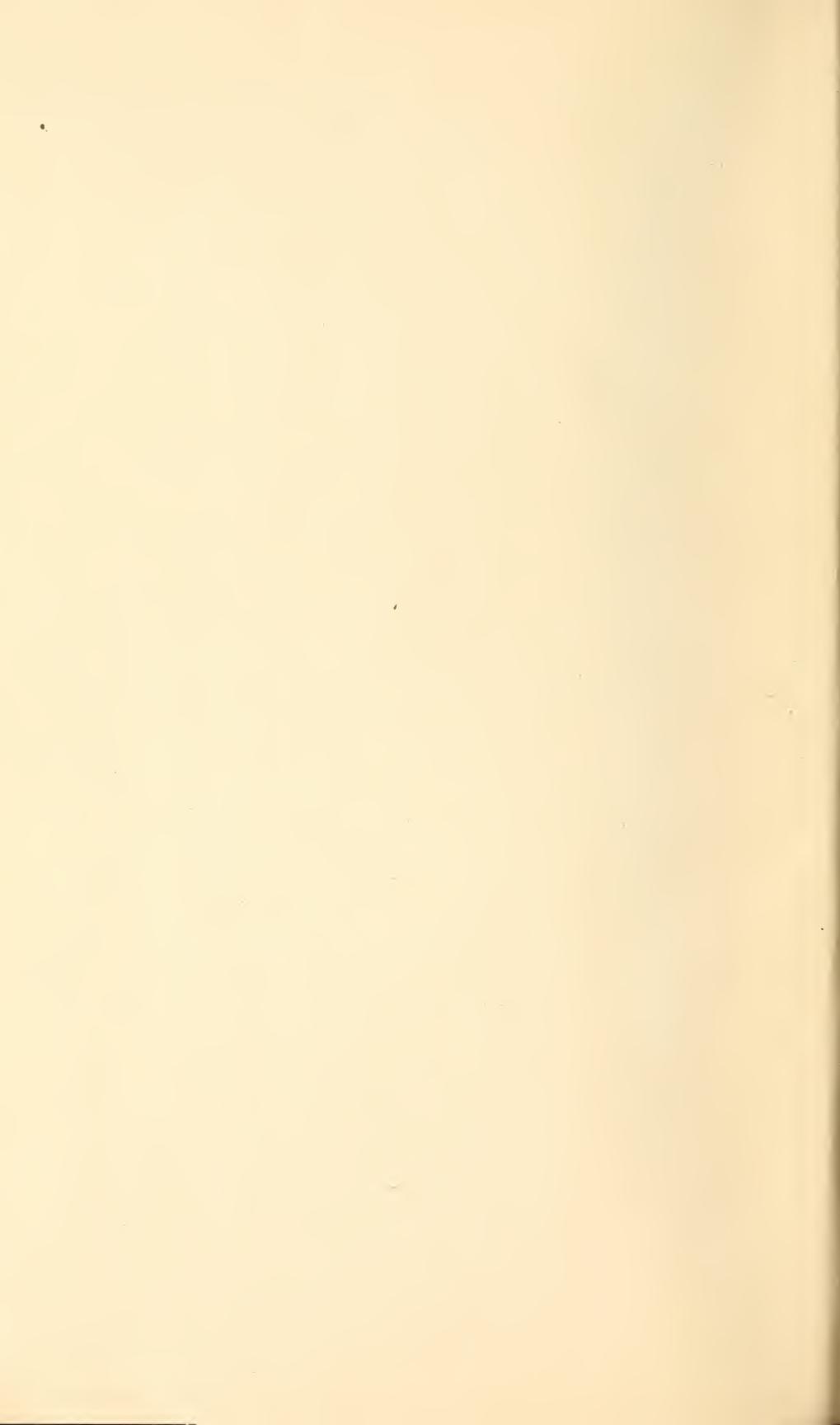
THE PARISH KALENDAR, issued monthly at one time, is addressed exclusively to the parishioners of Christ Church, as a supplement to the ordinary Sunday and weekly instruction from the Chancel. Copies may be had of the Organist.

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1878.











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